THE

GUIDE

OF A

Christian,

Directing him to

Such Things, as are

BY HIM,

To be { Believed, Practised, Feared, and Hoped for.

There are added at the End PRAYERS to be used upon Several Occasions.

The Second Edition, Corrected.

London, Printed for *John Everingham*, at the *Star* in *Ludgate-Street*, 1697.

3558. a 20.

Credenda
Agenda
Timenda
Sperandi

THE

GUIDE

OF A

Christian,

Directing him to

Such Things, as are

BY HIM,

To be { Believed, Practised, Feared, and Hoped for.

There are added at the End PRAYERS to be used upon Several Occasions.

The Second Edition, Corrected.

London, Printed for *John Everingham*, at the *Star* in *Ludgate-street*, 1697.

20125
E

TO THE

READER.

THis little Book was written especially for the use of such as have meaner Capacities and weaker Memories, less time and less money than others. The designed smallness of the Volume would not admit of the printing at large all the places of Scripture which are quoted in it. But it is to be hoped that the

Reader will some time or other look them out. That will employ him well, and fix those places upon his mind. Let him not be Inquisitive about the Author, who would not be known, but consider rather what *is written than by* whom. *May our good God give such success to it, as may redound to his Glory, and the Benefit of those who shall read it with attention of mind, and Honesty of Heart.* Amen.

THE

THE

Guide of a Christian.

CHAP. I.

Of the Faith of a Christian, and the things to be believed by him.

SECT. I.

A Christian, when he gives, either to himself, or others, an *Account* of his *Faith*, resolves these *two Questions.*

1. *How he comes to have that Faith, or Belief of the Doctrine of the Gospel?*
2. *What are the particular*

points of Doctrine, which he thinks most necessary to be believed?

In Answer to these Questions,

1. He shews that he comes to be a *Believer* in some degree, by *thinking* on this manner. Every one does naturally desire the continuance of his *Being*, and the greatest happiness of it that may be, whilst it continues. But he cannot have the *End* without the *means*. The *means* to Happiness is *Religion*, which consists in the *true knowledge* and *service of* God. For if there be a *Creator*, a Reasonable *Creature*, depending wholly upon him, cannot be *happy* without doing his *Will*, so far as he can know *it*. *The means* to know *it* are, *Reason* and *Revelation*. The Light of Natural *Reason* is but an imperfect Guide, and could never of it self have discovered the *Mysteries of God's Love in Christ*, for the Redemption

tion of Mankind. (1 *Cor.* 2. 6, 7, 8. *Colos.* 1. 26, 27.) However, It shews us, *That there is a God*, from the consideration of his *works*, (*Rom.* 1. 20.) It concludes with the Apostle, (*Heb.* 3. 4.) That *as every House is built by some Man, so he who made all things is God*, or the *first Cause*, who is Infinite in *Power*, *Wisdom*, *Goodness* and *Justice*: And that such a Builder can't but take care of so Glorious a Structure. (*Neh.* 9. 6.) *Right Reason* doth also, in some measure, teach Men what *Worship* and *Service* is agreeable to such a God. He engraved *a Law upon their Hearts*, (*Rom.* 2. 14, 15.) before he wrote his *Will* upon *Tables of Stone*, and in *Holy Books*. But the Posterity of Fallen *Adam*, forsook the Paths shewed to them by the true Light of Nature, and reasoned not aright, and were led away by the corrupt Imaginations of their

their hearts, (*Gen.* 6. 5, 12.) Insomuch that they would have wandered for ever in darkness, if God had not in great mercy *revealed his Will* to them, in the *Holy Scriptures* of the *Old* and *New Testament*, which are to be our *Rule of Faith and Manners* to the end of the World, (*Gal.* 1. 8, 9. *Jude* 3.)

The *Old Testament* was all the *Scripture* of the *Jewish Church*, written by *Moses* and the *Prophets*, who therein foretold of the coming of *Christ*.

And *Christ* did recommend *it* as a Book of Divine Authority, (*Joh.* 5. 39. *Luke* 24. 27.) He proved his Doctrine by his miraculous *Works*, (*Joh.* 5. 36. and 10. 25, 38.) Him God owned as his only Son, by *raising him from the dead*, and shewing him to many (1 *Cor.* 15. 3. to *v.* 9.) Witnesses, divers of which sealed that Truth with their Blood; and their Testimony is handed down

down to us by the joint Consent of the Christian Church, in the several Ages of it.

Much of the *New Testament* was written by the Apostles of *Christ*, (*viz.* S. *Matthew*, S. *John*, S. *James*, S. *Peter*, S. *Jude*,) who were Eye and Ear-witnesses of what he did and said, (1 *John* 1. 1,2,3.) and knew that he arose from the dead; and they wrought Miracles in his Name, and foretold many things which have been plainly accomplished. Also, they well knew that *if Christ was not risen*, and that if they *had hopes only in this life, they of all men were most miserable*, (1 *Cor.* 15.19.) Yet they ran the hazard of all things dear to flesh and blood, in testifying the Truth of what they had *heard and seen*, for which also many of them laid down their lives.

As for St. *Mark*, he has written in short, what St. *Matthew* delivered more at large; and

the Ancients ſay that he was the Diſciple of St. *Peter*. S. *Luke* wrote ſuch things as *were delivered* (Luk. 1. 2.) *to him, by thoſe who from the beginning were Eye-witneſſes and Miniſters of the Word*; and he was converſant in a particular manner with St. *Paul*, with whom he travelled, (*Act.* 28. 16. 2 *Tim.* 4. 11.) To St. *Paul*, being a *Jew*, and a Perſecutor, Chriſt appeared in his way to *Damaſcus*, and converted him by *Miracles*, (*Acts* 9. 3, &c. 1 *Cor.* 15. 8.) and enabled him to do *Miracles*, (2 *Cor.* 12. 12.) and to ſpeak and write with wonderful power. And indeed the *Scriptures* are to be diſtinguiſht from all other Books by an extraordinary Spirit diſcernible in them, by Pious and Attentive Readers and Hearers. (*Rom.* 10. 17.) And the more a Man ſtudies the *Scriptures*, and conſiders what is in them, and how worthy of a *Governour* and

Saviour

Saviour of the World all the *Doctrines*, *Commands* and *Promises* are, which they contain, and prays to God to enlighten his Understanding, and to help his weak Belief, and has *a will to do God's will*, (*John* 7.17.) and uses the means which God hath put in his power; the greater will be his *Knowledge*, and the firmer his *Faith*.

After some such manner as this, a Man comes to believe that *the Scriptures are of divine Authority*.

But though a man is never so firm in this *Faith*, and stedfastly believes every thing that is said in the Bible to be true, and to come from God; yet he thinks some things *more necessary* to be believed than others, in order to God's Glory and his own Obedience and Salvation, and the Good of Mankind. He therefore either frames to himself out of the *Scriptures* a

Form

Form of ſound Words, (2 *Tim.* 1. 13.) or takes that *Summ of Faith* for his uſe which has long been, and is ſtill confeſſed by thoſe who call themſelves *Chriſtians*. Such a *Form* is that which is commonly called the *Apoſtles Creed*, containing the Apoſtles Doctrine, and compoſed, for the main, in or nigh their Days, and continued in *Chriſt*'s Church to this time; and this he explains, or gets explained out of the *Scriptures*.

This brings on the Second Queſtion; namely,

2. *What are the particular Points of Doctrine, which he thinks moſt neceſſary to be believed?* And it is Reſolved in the following *Section*.

CHAP.

CHAP. I.

Section 2.

The Summ of Things necessary to be believed by a Christian.

Artic. I.

I believe in God, the Father Almighty, Maker of Heaven and Earth.

I do *believe*, that there is a God, an *Infinite*, (1 *King*. 8. 27.) *Eternal*, (*Ps*. 90. 2.) *Spirit*, (*Joh*. 4. 24.) absolutely perfect; (*Ps*. 147. 5. *Rom*. 1. 20.) and that this God is *the Father, of whom are all things*, (1 *Cor*. 8. 6.) and who is in a more eminent manner the *Father* of our Lord Jesus Christ, (*Mat*. 17. 5. *Joh*. 1. 14. *Rom*. 8. 32.) And I do *believe*, that *Power belongeth unto him*, (*Psal*. 62. 11.) so that he is able to *do whatsoever he pleaseth*, (*Eccles*. 8. 3.) who did at first *create the World*,

World, and all things contained therein, (*Gen.* 1. 1.) and has *preſerv'd* them ever ſince by His Divine Providence. (*Neh.* 9. 6.)

Art. II.

And in Jeſus Chriſt, his only Son, our Lord.

I do *believe*, that that Man who was born of the Virgin *Mary* (*Luk.* 2. 7.) in the days of *Herod*, (*Mat.* 2. 1.) and who before his birth was by an Angel from Heaven named *Jeſus*, (*Mat.* 1. 21.) was the True *Meſſias*, the Anointed of the Lord, (*Joh.* 1. 41. and 11. 27.) whom God had *ſo long*, and *ſo often* promiſed to ſend into the world, to be the *Saviour* of Mankind, (*Gen.* 3. 15. and 21. 12. and 49. 10. *Deut.* 18. 15.) And I do alſo *believe*, that this Holy Perſon was neither *Angel*, nor *Arch-Angel*, nor any other *Creature* whatſoever, but the Son of God, by an *unſpeakable Generation*, begotten of God from all Eternity, (*Coloſ.* 1. 15, 17. *Heb.*

1. 5, 6, 10, 13.) *God of God*, and together with the Father and Holy Ghost one God, (*John* 5. 18.) blessed for ever, (*Rom.* 9. 5.) and that he is rightly called *our Lord*, in respect of that *Right* that belongs to him, as having first *Created* us, (*Colos.* 1. 16.) and then *redeemed* us, (1 *Pet.* 1. 18, 19.) and being *made Lord of all things*, (*Acts* 2. 36.)

Art. III.

Who was conceived by the Holy Ghost, born of the Virgin Mary.

I do *believe*, that Jesus Christ was not conceived after the ordinary way, but by the wonderful Operation of the Holy Ghost *overshadowing* his Virgin Mother, (*Luke* 1. 35.) that he might assume our Nature without the *Depravation* of it. (*Luk.* 1. 35.) And I do moreover *believe*, that though being conceived in that wonderful manner, he had no Man to his Father; yet

yet deriving his bodily ſubſtance from his Mother, he is rightly ſaid to be the *Seed of the Woman*, (*Gen.* 3. 15.) of the Houſe and Family of *David*. (*Pſ.* 132. 11. *Mat.* 15. 22. *Acts* 2. 30.) And ſo being deſcended from *Adam*, (*Luk.* 3.) he is truly call'd the *Son of Man*, (*Mat.* 8. 20. *Mar.* 9. 12. *Luk.* 9. 22. *Joh.* 5. 27.)

Art. IV.

Suffered under Pontius Pilate, **was Crucified, Dead and Buried; he deſcended into Hell.**

I do *believe*, that the only begotten Son of God, did, in our Nature, which he had aſſumed, not only *really* and *truly* ſuffer both in his *body* by tormenting pains, (*Mat.* 27. 26, 29, 35.) and in his *Soul* by unſpeakable ſorrows, (*Mat.* 26. 38. *Luk.* 22. 44.) for the Redemption of Mankind; (*Gal.* 3. 13. 1 *Pet.* 2. 24.) but even in the moſt *ſhameful* and *ignominious* manner alſo,

alſo, having his Hands and Feet nail'd to a *Croſs*, as Thieves and the vileſt *Malefactors* were uſed; (*Luk.* 23. 33.) there he hung ſome Hours, (*Luk.* 23. 44.) till he was *Really* dead, (*Luk.* 23. 46.) and then, for the greater certainty of it, like other dead Men, was embalmed, and laid in the Grave, (*Luk.* 23. 53.) his *Soul* being departed into thoſe *unknown Regions*, where *Souls* ſeparated from their *Bodies* are, (*Pſ.* 16. 10. *Acts* 2. 31.) And I am verily perſwaded, that all this was done when *Pontius Pilate* was *Governour* of *Judea*, under *Tiberius* the *Roman Emperour*, (*Luk.* 3. 1.)

Art. V.

The Third Day he roſe again from the Dead.

I do *believe*, that Jeſus Chriſt, *the Third Day* after he died, according to his own Promiſe, (*Job* 2. 19.) and as the Scripture had foretold, (*Pſ.* 16. 10.) had his *Soul*, by

by the Power of the *Godhead*, *reunited* to his *Body*, (*Acts* 2. 31,32.) so that he was *really* and *truly alive* again, (*Luk.* 24. 39. *Acts* 1. 3.) and is never to return to *Death* any more, (*Rom.* 6. 9.)

Art. VI.

He Ascended into Heaven, and sitteth at the Right Hand of God.

I *believe*, that after he was risen from the *Dead*, and had conversed with his Disciples *Forty Days*, (*Acts* 1. 3.) while he was Talking with them, he was taken up in a Cloud, and went into Heaven, Angels attending and ministring unto him, (*Acts* 1. 9, 10.) where being *exalted far above all Principalities and Powers*, (*Eph.* 1. 20, 21.) and placed in full Possession of the highest *Power*, *Dignity* and *Dominion*, he always appears in the Presence of God, making *Intercession for us*, by vertue of that *Sacrifice*, which he had before

before offered upon the *Cross*, (*Col.* 2. 16. to 22. *Heb.* 7. 25. and 9. 24.)

Art. VII.

From thence he shall come to judge the quick and the dead.

I *believe*, that Christ in his Humane Nature shall continue in *Heaven* till the end of the World, (*Acts* 3. 21.) and that then he shall come from thence in the Clouds, attended with millions of Angels, and with the Voice of the Arch-angel, and with the Trump of God, and shall call all Mankind before him, (*Mat.* 24. 30, 31.) as well those that shall be then *alive* at his coming, (1 *Thess.* 4. 17.) as those that shall have been *dead* from the beginning of the World, (*Job.* 5. 28) and there shall *Judge* them all *according to their Deeds, whether they have been good, or whether they have been evil*, (2 *Cor.* 5. 10.)

Art.

Art. VIII.

I believe in the Holy Ghost.

I *believe*, that there is a Third Person, (1 *Joh.* 5. 7.) *proceeding* from the Father and the Son, (*Joh.* 15. 26. *Gal.* 4. 6.) who also is God; (*Acts* 5. 4.) called in sacred Scripture the *Holy Spirit*, or *Holy Ghost*; not only upon the account of his own *most perfect Holiness*; and in Opposition to that *Unclean Spirit* the *Devil*; but also as he is the cause of all *Holiness* in us, by his Graces *sanctifying* our *Souls* and *Bodies, to the obedience of God*, (1 *Pet.* 1. 2.) and so making us acceptable to him in Jesus Christ, (1 *Cor.* 6. 11.)

Art.

Art. IX.

The Holy Catholick Church.

I *believe*, that Christ, by the Preaching of the Gospel, has called (not only out of *Judea*, but) *out of all Nations a Society of Men*, (*Mat.* 28. 19. *Acts* 2. 41, 42. and 4. 32. and 5. 14.) into which every one is admitted by *Baptism*, (1 *Cor.* 12. 13.) and all are united to and under him as *their Head*, (*Col.* 1. 18.)

And that this *Catholick* or *Universal Church*, or *whole Society* of Christians dispersed over the world, containeth in it, as its parts, many *particular Churches*; such as were those of *Jerusalem* (the first *Church* planted by the Apostles) (*Luk.* 24. 47.) *Antioch*, *Corinth*, *Ephesus*, *&c.* And that there is no One Governour on Earth, whom Christ hath appointed *Head* of the *whole Church*, or *all particular Churches*, nor any who is sufficient for such a Charge.

I further *believe*, that this *Church* is set apart for *Holy Services*, and that the *Calling* and *Profession* of the *Members* of it is *Holy*, (1 *Thess.* 4. 7. 2 *Tim.* 1. 9. and 2. 19.)

And I make no doubt, but that, according to his most gracious promise, against this *Church*, built upon the *Rock* of that *Faith* which St. *Peter* confessed, (in owning Jesus to be *the Christ*) the *Gates of Hell* (or the Power and Malice of the Devil, and all his Agents) *shall not* finally *prevail*, (*Mat.* 16. 18.) but that in it there will be, in some part or other of the World, a constant *succession of Pastors* to the end of the *World*, (*Mat.* 28. 20.)

The Communion of Saints.

I do further *believe*, that all Christians truly sanctified, have *Fellowship* not only with God the *Father*, the *Son*, (1 *Joh.* 1. 3.) and the *Holy Ghost*, (2 *Cor.* 13. 14.) as dwelling in them, (*Joh.* 14. 23.) but are united with the *Saints*

(*Rom.*

(*Rom.* 1. 7. *Eph.* 4. 16. 1 *Joh.* 1. 7.) *on Earth*, the Living Members of Christ, in *Faith* and *Charity*, in *Worship* and *Sacraments*, (*Acts* 2. 42. and 4. 32. 1 *Cor.* 12. 26. *Eph.* 4. 5, 13.) in Christian *Assemblies*, (*Heb.* 10. 25.) from which *Assemblies*, those who *wilfully* withdraw, whilest no *sinful Conditions of Communion* are really put upon them, (tho' through Pride and Prejudice, and the Clamour of the Enemies of an Establishment, it may be so suggested) do make such a *Schism*, *Breach* or *Rent* in the *Body* of the *Church*, as becometh not the *Members* of it, but is extreamly hurtful to *Order*, *Peace* and *Charity*, (*Rom.* 16. 17. 1 *Cor.* 1. 10. and 12. 25, 26.) dishonourable to Religion, and displeasing to Almighty God, (*Gal.* 5. 20, 21.)

Art. X.

The Forgiveness of Sins.

I do *believe*, that not only all the Sins whatsoever any Person was guilty

guilty of *before* he was *baptized*, are *forgiven* unto him at his *Baptism*, if he was duly qualified for the receiving of that *Holy Ordinance*, (*Acts* 2. 38. and 22.16.) but also, that all the Sins that any Person shall commit *after Baptism*, shall likewise, upon his *true Repentance*, be *forgiven* him by God, (*Mar.* 3. 28. *Luk.* 24. 47.) for the sake of Christ's *meritorious sacrifice*, once offered on the Cross, (*Heb.* 9. 26.) by which he made *Atonement* for the *sins* of the World, (*Rom.* 5. 11. *Col.* 1. 20. and 2. 13, 14. 1 *Joh.* 4. 10.)

Art. XI.

The Resurrection of the Body.

I do *believe*, that as *it is appointed for all Men once to die*, (*Heb.* 9.27.) so is it also determined, That at the end of the World there shall be a *general Resurrection of the Dead, both of the just and unjust*, (*Act.* 24. 15.) their *Bodies* (how-

(however their Parts may, before that, be ſcattered or diſſolved) being by the *Almighty Power* of God raiſed again, and re-united to their *Soul's*, (*Job* 19. 26, 27.) *never* to be ſeparated any more, (1 *Cor.* 15. 42, 53.) And that as all the *juſt* ſhall be raiſed to a *Reſurrection of Life*; ſo ſhall all the *unjuſt* to a *Reſurrection of Damnation*, (*Joh.* 5. 29.)

Art. XII.

And the Life Everlaſting.

I do *believe*, that at the general Reſurrection of the Laſt Day, all Men ſhall be rewarded *according to their Deeds*, which they have *done in their Bodies*, (2 *Cor.* 5.10.) they that have done *good* ſhall go into *Everlaſting Life*, (*Mat.*25.46.) a ſtate of perfect Joy and Happineſs for ever; and they that have done *evil*, into *everlaſting puniſhment*, (*Mat.*25.46.) a ſtate of unſpeakable Woe and Miſery, where there ſhall be *weeping and gnaſhing*

of Teeth to all *Eternity*, (*Mat.* 25. 30.)

These are the *Articles of the Faith of a Christian Man.*

But if this *Faith*, tho' never so firmly *believed*, does not *work by Love*, (1 *Cor.* 7. 19. *Gal.* 5. 6. and 6. 15.) it is *vain*, it is *dead*, it is such a *Faith* as the *Devils* have, who *believe and tremble*, but do not obey. Therefore we go on to show those *Christian* Works or Duties, which are the *Fruits* of *True Faith*, and which, together with the *belief* of *Revealed Doctrine*, are called *Faith*, or an *Embracing the Gospel*, (*Mar.* 16. 16. *Joh.* 3. 18, 19.) And this *Faith* God accounts, through Christ, as the *Performance* of the *Condition* on our part, of the Covenant of *Baptism*, (*Heb.* 5. 9. 1 *Pet.* 3. 21.)

CHAP.

CHAP. II.

Of the Things to be Practiſed by a Chriſtian.

THE *Duties* belonging to a *Chriſtian* Reſpect, *God*, *our ſelves*, and *our Neighbours*, (*Tit.* 2. 11, 12.) The *Goſpel* offering *Salvation* to all Men upon the Terms of a *Godly*, *Sober*, and *Righteous Life*, through the *Merits* of Chriſt Jeſus.

Section I.

Of *Duties towards God*, to be *practiſed* by every one that believes in him.

Such Duties to God are, to *Love* and *Fear him*; to *Repent and turn to him*; to *Honour and Glorifie him*; and to *Truſt in* and *Rely upon him*, with *Contentment*, *Reſignation*, and *Thankfulneſs to God.*

1. *To Love God.*

God is the *Chief Good*, and therefore he is to be *loved* both by the

Approbation of the Mind, and the *Affection of the Heart*; and we are to *Love* him with *all our Hearts*, and with *all our Souls*; and to ſhow we do ſo, by *Keeping his Commandments*, (*John* 14. 15.) by *chuſing to ſuffer* for his ſake, *rather than to ſin*, (*Heb.* 11. 25.) by our *delighting* to *converſe* with him in *Prayer* and *Praiſes*, in *Reading* and *Hearing* his *Word*, and *Receiving* the *Sacrament*; eſteeming, with *David*, *One Day in his Courts better than a Thouſand elſewhere*, (*Pſal.* 84. 10.) And by our coming to thoſe *Spiritual Exerciſes*, with the ſame *Earneſtneſs* as the panting Hart does to the Water-Brooks, and with the ſame chearfulneſs of Mind, though not always the ſame Senſe of it, as we go to viſit our deareſt Friends. And, *Laſtly*, by our *longing Deſire* to Enjoy him in Glory, not thinking the Labour and Service of our *whole Lives* too much towards the attaining that *bleſſed* State; nor ſetting up our *Reſt* on this ſide Heaven, (*Heb.* 11. 16.) but preſſing and *haſtning* towards it with *Devout Affections*, and *Holy*

Holy Diligence; being *willing*, when *God calls*, to go out of the World, and *patient* to ſtay till he *calls*.

2. *To Fear God.*

Fear is a very affecting and powerful Paſſion; and is a moſt forcible means to *hold* us to our Duty, and to *reſtrain* us from ſin: For how can he preſume to offend by any *wilful* neglect of his Duty, or by the commiſſion of any known ſin, that conſiders either the *Knowledge* and *Power* of God, or His *Purity*, and hatred of Sin? That He *underſtands* all our *Thoughts*, *hears* all our *Words*, *diſcerns* all our *Actions*, as well *ſecret* as *open*; (*Pſal.* 139. 1, to 17.) and will as certainly *puniſh* all ſin *unrepented of*, as He *hates* and *condemns* it? For as He is *able to caſt both body and ſoul into Hell*, (*Luk.* 12. 5.) ſo he has declared, That he *will* do it. (*Mat.* 25. 41. 2 *Theſ.* 1. 8. *Rev.* 21. 8.)

And therefore the Scripture requires that we ſhould *ſerve the Lord with Fear*, (*Pſ.* 2. 11. *Heb.* 12. 28.)

But then this *Fear* is not *ſervile* or *ſlaviſh*; that no longer reſtrains

us from sin than the Rod is before us, or held over us: but *Filial*, the *Fear* of a Child, that is afraid of displeasing his Father, because he is his Father, and to whom he always pays, as well as owes, the greatest Reverence and Obedience.

3. *To Repent and Turn to God.*

That which the Apostle stiles *Repentance towards God*, (*Acts* 20. 21.) is a *turning* from sin *unto God*. It's that which begins in the Knowledge of our selves, and ends in the actual forsaking of all sin, that we come thus to the Knowledge of. And therefore as the Scripture has made this *necessary* by way of *Command*; and without which we are told we shall *All* certainly *perish*, (*Luke* 13. 3, 5.) so whoever undertakes it, must strictly enquire into the state of his own Soul, carefully *Re-view* his past Life, and compare his Actions with the Law of God (the only Rule and Measure of Obedience.) And such as he finds his *Sins* are, such must his *Repentance* be. There must be *Recollection*,

collection, *Self-Condemnation*, *Confession*, *Deprecation*, *Resolution*, *Prayer* for *Grace* to perform it, and, in a word, *a new Nature*. Here also, the better to understand his Condition, he must consider the *heinousness* of his Sins, in respect of the great and manifold *Aggravations* of them: Against what *Convictions*, with what *Deliberation*, against what *Vows* and *Resolutions*, how *often*, how *long* he has offended.

And because, at the last, we can never come to a perfect Knowledg of our selves, so as to remember whatever of that kind is past; or to observe the Daily Infirmities we are incident unto, we must say with *David*, *Who can understand his Errors?* And with him pray, *Cleanse thou me*, O Lord, *from secret* (or unknown) *Faults*, (*Ps.* 19. 12.)

To *our Convictions* must be added *a present and stedfast Resolution of forsaking all those Sins that we are thus convinced of*. Unless it be *present*, and both taken up and followed without delay, we shall soon forget those *Resolutions*. And unless it be *stedfast*, our *Convictions*

will ſoon loſe their Force, and we ſhall return to the ſame State again. Having Once *Reſolv'd*, we muſt loſe no Time, leſt by Delays our Caſe grows to be dangerous, and we finally periſh in the midſt of ſuch *ineffectual Reſolutions*. When we walk abroad, we are not ſure to come back alive. When we lie down to ſleep, we know not whether e're we ſhall awake, till we hear the ſound of the laſt Trump. Or when we come upon our Death Bed, who can tell but that the violence of bodily Pains and Diſtempers may diſtract us, and render us altogether unfit for ſuch a great Work as that of *Repentance*, which requires the utmoſt Force of all the Powers and Faculties of our Souls to accompliſh it? And then, having all our Life-time thus put off our *Repentance*, and Rejected the Offers of Divine Grace, God may juſtly reject us, (*Prov.* 1. 27, *&c.*) So neceſſary is it for us *to remember our Creator before the evil days come*, (*Eccleſ.* 12. 1.) and *to redeem the time*, and to *awake out of ſleep*, (this drowſie and ſtupid

pid condition) and *arise from the dead*, if we expect *Christ should give us Light*, (*Eph.* 5. 14, 16.)

To this Duty of *Repentance* is that of *Fasting* to be joyned.

A *Duty* I call it; for how little soever it be regarded, we find it enjoyned by Almighty God, (*Joel* 2. 12.) Re-inforced by our Saviour, (*Mat.*6.16, 17. & 9. 15.) and practised by the holy People of God in all Ages. As by *Esther* (4. 16.) by *Anna*, (*Luk.*2. 37.) by the *Apostles*, (*Acts* 13. 2, 3. 2 *Cor.* 6. 5.) And because of the Excellent Use and Advantage it is of, as well as because of the Divine Institution, 'tis frequently in holy Writings joyned to *Prayer*, (*Mat.*17.21. *Luke* 2. 37. *Acts* 14. 23. 1 *Cor.* 7. 5.)

And of singular use it is, as being a fit means to *keep under the Body, and bring it into subjection*, and to render *it* the more helpful to the Soul in Humiliation and Devotion. But how far it can be used by the *Aged* and *Infirm*, must, in great measure, be left to their Prudence. And here we are to observe, That the *afflicting of the*

Soul for Sin, and the *Abſtaining from Sin*, is the principal thing which God Regards in our *Faſts*. He requires us to *Rent our Hearts rather than our Garments*, (*Joel* 2. 13.) to bewail our *Perſonal* and *National Sins*, *to looſe the Bands of Wickedneſs*, *to undo the heavy burthens*, *and to let the Oppreſſed go free*; *to deal our Bread to the Hungry*, *and bring the Poor that are caſt out to our Houſes*, *and to give a covering to the naked*, (*Iſa.* 58. 6, 7.) And this we muſt do without Oſtentation, and deſire of Vain-Glory, (*Mat.*6. 16.) And *then* we may *call*, *and the Lord will anſwer*, (*Iſa.* 58. 9.) and forgive all our *Perſonal* and *National* Iniquities and Backſlidings, and give us what we ſtand in need of.

4. *To Honour and Glorifie God.*

The *Glory* of God is the higheſt *End of Man*, (*Rom.* 11. 33, 36. 1 *Cor.*10. 31. *Phil.*1. 11. 1 *Pet.*4. 11.) The *glorifying* of him conſiſteth in a moſt Reverend *Eſteem* of him, as a God Infinite in Power, Wiſdom and Goodneſs; and in expreſſing and *ſetting forth* that *Eſteem* by all the

the fit ways we are capable of. This is done,

1. By *Divine Meditation*. And this is undoubtedly a Duty very becoming a Chriſtian, when he is in his *Houſe* or *Cloſet*, or in a Journey, or walking alone in the Fields, or in his Garden, or working at his Calling, or waking on his Bed: as Occaſions ſhall be preſented to him, to contemplate his own Unworthineſs, and God's Greatneſs and Goodneſs, and the admirable Effects of them. The World abounds with Objects which afford him Matter enough for the employing his buſie and active Soul in *Contemplation*. This was the Exerciſe of *Iſaac*, and *David*, and other Devout Souls, (*Gen.* 24. 63. *Pſal.* 63. 6.) We need look no farther for Precedents than the Book of *Pſalms*, a great part of which ſeems to be the Product of the Pious and Heavenly *Meditations* of *David*, and of Others, in their Solitudes and Private Retirements. Sometimes the *Pſalmiſt contemplates* the *Works of the Creation*, ſaying; *Lord, how wonderful are thy Works! In Wiſdom haſt*

haſt thou made them all, (Pſal. 104. 24.) Sometimes he *meditates* on the Works of God's *Providence*, ſaying, *O Lord, thou preſerveſt Man and Beaſt*, (*Pſ.* 36. 6.) Sometimes he *meditates* upon *God's Laws*; crying out, *O! how I love thy Law! it is my meditation all the day*, (*Pſ.* 119. 97.) But the Nobleſt of all the Subjects of *Meditation*, is God's ineſtimable Love in the Redemption of the World, by the Everbleſſed Jeſus, (*Johx* 3. 16. 1 *Joh.* 4. 9.)

Of Pious *and* Heavenly Meditation *there are theſe following* Benefits.

Firſt, By *Meditation* our Good Thoughts are better digeſted, and we encreaſe in Knowledge and Grace.

Secondly, By *Contemplating* the *Works of the Creation*, and *Providence*, and finding how ſmall a part we are of it, it moves us to humble our ſelves, and to cry out with the *Pſalmiſt*, *Lord, what is Man that thou art mindful of him!* &c. (*Pſ.* 8. 4.)

Thirdly, By *Meditating* upon *Hea-*

Heaven and *Hell*, *Death* and *Judgment*, our *Fears* are raiſed in order to the preventing of *Evil*, and our *Hopes* in order to the doing of *Good*.

Fourthly, The Devil, who watches all Opportunities, is by this means prevented from caſting into our Souls evil Thoughts, and ſinful Imaginations. In all theſe reſpects, *bleſſed is the Man who doth meditate good things*, (*Eccluſ.* 14. 20.)

2. God is *glorified*, by our *directing* even our *common Actions* to this great *end*, and particularly thoſe (1 *Cor.* 10. 31.) of *eating and drinking*, not beginning a *Meal* without *Prayer*, nor ending *it* without *Thanksgiving*; in ſome ſuch *Forms* as are ſet down at the *end* of this *Book*.

3. God is *glorified* by our *ſpeaking piouſly* and *honourably of Him* in *Converſation*, upon all fit Occaſions, in order to the ſtirring up others to give Him Glory, (*Mal.* 3. 16. *Col.* 3. 16. and 4. 6.)

Contrary to this Duty is *the diſhonouring of God*,

1. By

1. By *Blaſphemies*, or ſpeaking ill of God; or by our wicked Converſation bringing *an evil report* upon Him; for thus was *the Name of God blaſphemed, among the Gentiles*, (*Rom.* 2. 23, 24.) by thoſe wicked *Jews* who boaſted of the Law, but did not keep it. And let all profane Wretches conſider, what they do in their *Hours of Revelling*, or at any other time when they *ſcoff* at Religion, and make a *jeſt* of the Holy Scriptures; for God will alſo take his time *to laugh at their Calamities, and to mock when their Fear cometh*, (*Prov.* 1. 26.)

2. By *Oaths and Curſes*. This is one of the Crying Sins of the Age, when many can hardly pronounce ten Words without *Swearing* and *Imprecation*. Too often they wiſh, that which of all things in the World they ſhould dread, *even their own Damnation*, in courſe of Talk, and without being tempted or provok'd.

3. To theſe Sins may be added *Falſe Oaths*, or *wilful Perjuries*; for the avoiding of which, let ſuch as are

are tempted hereto, consider what is said in (*Malachy* 3. 5.) *I will come near to you to Judgment, and I will be a swift Witness against the Sorcerers, and against the Adulterers, and against false Swearers, —— and fear not me, saith the Lord of Hosts.* See also (*Zach.* 5. 4.)

4. There is yet another sort of *Perjury*, which is a *rash Oath*, when any one *Swears* at a venture, not knowing whether the thing be so or not.

Now, by all these, God is highly *dishonoured*, and provoked; and therefore *when thou hast made a Vow to God*, or Promise to Man, perform it, if it be in thy power. (*Eccles.* 5. 4.) When thou art called before a Lawful *Magistrate*, beware of a *false*, or *rash Oath*; and in common Discourse take our Saviours Advice, or rather obey his Command, and *Swear not at all*: (*Mat.* 5. 34.) For God *will not hold him guiltless that taketh his Name in vain*, (*Exod.* 20. 7.)

4. God is *honoured* and *glorified*, by a *frequent repairing* to those *Places* which are *set apart for his Service*,

Service, and by a *decent Behaviour* in them; not coming to Church out of meer *Formality*, nor employing our Time there otherwise than becometh such as consider the *Holy Ends* for which Christians Assemble; that is, to *glorifie* God in his *Perfections*, to *bless* Him for his *Mercies*, to *ask Blessings* of Him, to *hear* his *holy Word*, and to *celebrate* his *Sacraments*.

5. In *giving God those things that are Gods*, (*Mat.* 22. 21.) and not *robbing* Him of his *Tythes* and *Offerings*, nor *alienating Lands*, *Houses*, or *Goods*, given by the Owners for *truly pious Uses*, (*Mal.* 3. 8. 1 *Cor.* 9. 13, 14.) All which will come under the Sin of *Sacriledge*, and will bring a *Curse* upon us, both in our Persons and Estates, (*Mal.* 3. 9.)

6. In *keeping Holy* the *Times* appointed for *Divine Worship*. Thus the *Jews* kept the *Seventh Day* in Memory of the *Creation of the World*, (*Gen.* 2. 2,3.) and we keep the *Lord's Day* in Memory of the *Resurrection of Christ*. (*Mat.* 28. 1. *Rev.* 1. 10.) That and other *Days* set

ſet apart for Gods Worſhip, are not Seaſons for worldly Buſineſs, Accounts, Journeys, or even Phyſick or Sleep, as ſome, without neceſſity, make them; but for Piety and Devotion, both at Home and in Publick; and for Charity alſo, (*Acts* 20. 7. 1 *Cor.* 16. 2.) And ſeeing that God has given us all the *Time* we enjoy, we ſhould not grudge Him ſuch ſmall Portions of *it*, as He requires.

7. *By Worſhipping God*, which containeth in it,

1. *Adoration.*
2. *Prayer.*

1. *Adoration*, which is an Act of the deepeſt Reverence of Soul and Body, when we ſet God before us, as the Object of our Devotion. (*Pſal.* 95. 6.) Thus we admire and celebrate the glorious *Nature*, *Attributes* and *Works* of God, and with *Holy Raptures* make acknowledgment of his Infinite Love to Mankind, revealed in the Diſpenſation of the Goſpel. *Adoration* is a Duty we owe to God alone, and therefore we are expreſly forbid, *to make to our ſelves any graven Image*,

or

or to Bow down to and Worſhip the likeneſs of any thing in Heaven, the Earth, or the Water. (*Exod.* 20. 4, 5.) And, in *Baptiſm*, we do, in effect, promiſe not to Worſhip the *Devil*, or to make any Compact or Contract with him, by *Witchcraft*, or any other way whatever, or to conſult with thoſe that do, or may be thought ſo to do, for recovery of *Goods*, *Health*, &c. And as we are forbid the *outward Idolatry* to Creatures, ſo we are forbid the *inward Idolatry* of the *Heart*, in placing our *Affections* upon any thing here below, more than upon *the Lord our God, whom only we are to Worſhip and Serve*, (*Mat.* 4. 10. *Phil.* 3. 19. *Col.* 3. 5.)

2. *Prayer.*

Prayer has *ſix Branches*, viz. *Confeſſion*, *Profeſſion*, *Petition*, *Deprecation*, *Interceſſion* and *Thanksgiving*. In *all which*, Purity of Heart, Reverence, Humility, Faith, Zeal, and Freedom from wandring of Mind and diſturbance of Paſſion, become Holy Men and Women.

1. *Confeſſion.*

That is, *acknowledging*, either

in

in gross, that we are sinful; or *in particular*, enumerating the several *Sorts*, *Acts* and *Aggravations* of our Sins, and heartily bewailing the same; but that of enumerating the *Sorts* and *Acts* is only fit for our private *Closets* and Retirements, after we have taken a serious *Review* of our Lives; and especially of the *Thoughts*, *Words* and *Deeds* of the Day *past*.

2. *Profession.*

This is an humble *Declaration* of our hearty sorrow for the Sins we have *Confessed*, and our hatred of them, and our *Resolution*, by the Grace of God, to *bring forth the Fruits of Repentance*, and amendment of Life.

3. *Petition.*

That is *begging* of God *pardon* for our Sins, the *Assistance of his Grace to forsake them*, and to lead *new* Lives; a *supply of such necessaries* of *this Life*, as He in his Infinite Wisdom sees convenient for us, more than we for our selves, and *comfortable Hopes* of *the things of a better Life*, whenever we put off these Earthly Tabernacles.

4. *De-*

4. *Deprecation.*

Which is *Praying* to God to *turn away* from us,

1. The *evil* of *Sin*; and especially to keep us from the Commission of such wickednesses as we are more addicted to, either by Nature, or worldly Consideration, or evil Custom.

2. The *evil* of *Punishment*, either *Temporal*, with Submission to his Will; or *Eternal*, in the World to come. Such is that Form of *Deprecation* in the Litany, *from all Evil and Mischief, from Sin, from the Crafts and Assaults of the Devil, from thy Wrath, and from everlasting Damnation, good Lord deliver us.*

5. *Intercession.*

That must be for *all Mankind*; for the whole *Catholick Church*, and that *Particular Church* whereof we are Members; for the *Nation* wherein we live; for our *King*, for all the *Royal Family*; for all the *Ministers of State* and *Justice*; for the *Universities* and *Schools*; for our *private Relations*, our *Friends* and *Benefactors*; for all in *Trouble* and *Affliction*;

Affliction; for our *Enemies, and those who dispightfully use us.* (Mat. 5. 44.)

6. *Thanksgiving.*

This is *Praising* God for all his *Mercies* to us and to Mankind, *in the Name of Christ*, (*Eph.* 5. 20.) Christians are to praise him for *sending his Son and Holy Spirit*; for the *Preservation* of his Church; for all the *Examples* and *Patterns* of *Piety* gone before us; for the *means of Grace*, his *Word*, *Worship* and *Sacraments*; for the particular blessings of *Food*, *Rayment* &c. or the *Preservation* of our *Selves*, or *Relations*, and the like. When we consider such *Mercies* it would well become us to say with Reverence and Devotion, *Glory be to our Creator, Redeemer, and Sanctifier, for ever and ever, Amen.*

This Duty of *Praise* is sometimes to be performed by singing of *Psalms* (as particularly *Ps.* 4, 15, 23, 67, 100, 117, 128, 134.) and *Hymns and Spiritual Songs*, which render the Service very Solemn, and are a means to raise *Devotion* in a Private Family or Publick Assembly, (*Eph.* 5. 19. *Col.* 3. 16. *James* 5. 13.) As for stated *Publick Prayers* in *Churches*,

Churches, and *Private* in *Families*, he who *wilfully* Abſents himſelf from either without *juſt* Cauſe, or *neceſſary* Impediment, looſes the Bleſſing of God's preſence, promiſed *where two or three are met together in his Name*, (Mat. 18. 20.)

As for *Secret Devotion*, our Saviour himſelf directs it in theſe words, *Thou, when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut the door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly*, (Mat. 6. 6.)

This muſt be done at leaſt every *Morning* and *Evening*; it being not ſafe to let paſs the *ſins*, or to adventure the *Perils* of a *Day* or *Night*, without begging *pardon* for the one, and the *Divine Protection* to prevent the other.

In this *private Addreſs* we muſt (as far as our Memories will ſerve us,) unboſom our ſelves, by making *a full and free Confeſſion* of all our ſins, and laying open all our wants, and asking ſuitable ſupplies; *lifting up holy hands without wrath or doubting*, (1 *Tim.* 2. 8.) And then (as the

the Son of *Syrach* ſays) *The Prayer of the humble pierceth the Clouds, and will not turn away till the Higheſt regard it,* (Eccluſ. 35. 17.)

8. God is *Glorify'd* by the worthy *Receiving of the Sacrament of the Lord's Supper.*

This is an holy *Rite* of the *New Covenant*, agreeable to the *Paſſover* under the *Old*. In this *Rite*, by the outward and viſible ſigns of *Bread broken*, and *Wine poured forth*, (*Mat.* 26. 26, 27, 28. *Mark* 14. 22, 23, 24. *Luke* 22. 19, 20.) is repreſented the *Sacrifice* of Chriſt upon the Croſs, in the Offering of which, his *Fleſh* was rent, and his *Blood* ſhed forth. (*John* 19. 34.) And *by eating of that Bread, and drinking of that Cup*, Adminiſtred by Chriſt's *Miniſters* in his Church, according to Chriſt's own Inſtitution, is made a *Feſtival Memorial* of the Sacrifice of the Death of Chriſt, which is thus to be *ſhewed forth till He cometh* to Judge the World. (1 *Cor.* 11. 23, 24, 25, 26.) To as many Baptized Perſons, as do this in ſuch manner as God is pleaſed to account *meet* or *worthy*, thoſe outward

ward Signs and Actions are both *means* whereby we receive the *Benefits* of Christs Sacrifice, and also *Pledges* and *Tokens* from God, to assure us, that we *verily* and *indeed* partake of them.

To this *Sacrament* we are to come, because Christ expresly *commands all to do it*, (*Mat.* 26. 26, 27. 1 *Cor.* 11. 23, to 26.) and to partake of the *Holy Cup*, as well as the *Bread*. And we cannot do less out of Love and Thankfulness to our Redeemer, than to make such a *Memorial of his Death*. Here we *renew* our holy *Vows*, which we have need to do as oft as we can. Hereby also the *Church* is *edified*, *the Bread which we break* (1 Cor. 10. 16.) being *the Communion of the Body of Christ*, and the *Cup which we drink* being the *Communion of the Blood of Christ*, or a publick Act of *Christian Fellowship*, (1 *Cor.* 10. 20, 21.) made by the Members of Christ's Church, *in* or *for* a *Remembrance* of his *Passion*, to which God never denies his Blessing, to those who duly receive it, it being his own Ordinance.

Before

Before a Man comes to this *Supper*, he muſt retire, and with Reverence and Godly Fear, carefully *examine himſelf*, (1 *Cor.* 11. 28.) and condemn himſelf for that which he finds amiſs, reſolving by God's Grace to do ſo no more. *He is to judge himſelf, that he may not be judged*, (1 *Cor.* 11. 31.) And if he finds any thing good in himſelf, he is to Bleſs God for his Grace, and to deſire that he may grow in it, and *perſevere* in Holineſs to his Lives end. [See *Repentance in Table of* Contents.] He is alſo to prepare himſelf with a *lively Faith* in God's Mercy through Chriſt, and with a *thankful Heart* for the Benefit of Chriſt's Death, and with fervent *Charity* to all, (not excepting *Enemies*) (*Mat.*5.23,24.) and eſpecially to his Fellow-Communicants.

When he *comes there*, he muſt with all Devout Affection exerciſe himſelf in the aforeſaid Acts of *Reverence*, *Repentance*, and *Faith*, and *Thankfulneſs*, and *Charity*, and *holy Reſolution*.

After the *Sacrament*, he is again to do the ſame, and to *humble*

himself for any Failures in that Duty, of which he may have observed himself to have been guilty; and to *bless* God, who has vouchsafed to make him a partaker of that *Ordinance*; and to resolve by God's help, having solemnly *renewed* his *Baptismal Vow* not to break it again.

In Sum, God is honoured by a Christian Life, *Herein* (saith Christ to his Disciples) (*John* 15. 8.) *is my Father glorified, that ye bear much fruit.*

See, at the end of this Book, Prayers before, and *at,* and *after* the *Sacrament.*

5. *To trust and rely on God.*

It is the Duty of all good Christians, to *depend* and *rest on God* for all the good things which concern their *Souls and Bodies*, either here or hereafter, with *Contentment* and *Resignation of Mind.*

1. Their *Souls.*

We may be said to *rely on God* for the things which concern our *Souls*, by *Faith*, *Hope*, and *Patience*

ence in well-doing; that is, by believing that all which God hath said is true, and that all which he hath promised, will be fulfilled; by *depending* upon Him without murmuring, and with a firm expectation, that *all things shall work together for good to us, whilest we love* (*Rom.* 8. 28.) and obey Him, and *cast our care on Him*, (1 *Pet.* 5. 7.) But without this Love and Obedience, *Faith*, and *Hope*, and *Patience* are vain, and we shall never become Heirs of those *precious Promises*, which, without the performance of the Conditions required on our part, do not at all belong to us, (*Heb.* 5. 9.)

2. Their *Bodies*.

We are likewise to *rely upon God* for *such* a measure of these outward things, as He in his great *Wisdom* sees fit for us; and so to learn the true Art of *Contentedness*.

Would'st thou be greater than thou art? And does not thy Rank and Quality please thee?

1. Why should Dust and Ashes be *proud*? Or why should not God *do what He will with that which is*

his own? Friend, he does thee no wrong, (Mat. 20. 13, 15.) The Clay may with more Juſtice *quarrel with the Potter, for being formed into a Veſſel of diſhonour,* (*Rom.* 9. 21.) Or the ſmall Rafter with the Maſter Carpenter, for not being made a main *Poſt*, or a *Beam*. Why ſhould not the great Architect of the Univerſe, have Skill enough to diſpoſe of ſo ſmall a Material as Man is? Or He who ſtretcht forth the Heavens, not know how to place a little lump of Earth?

2. Conſider that Men in *great Offices* ſtand in high and ſlippery Places, whileſt thoſe below them take aim, and ſhoot at them; and though they may miſs their Honours and Preferments, they are ſure to hit their *Failings* and *Infirmities*. Think alſo, that the *Cares* and *Temptations* of worldly Greatneſs are more than the *Felicities* of it. The very Thoughts of them made *Saul* the Son of *Kiſh*, *hide himſelf among the ſtuff*, (1 *Sam.* 10. 22.) He had rather have been feeding his Father's Aſſes, than be made

made King of the *Israelites*.

Doſt *thou covet Riches*? Or, art thou troubled that others have a greater ſhare than thou of this Worlds Goods? Conſider,

1. That the World, and all that is therein, is wholly and ſolely at God's diſpoſe; *The Fowls of the Air, the Fiſh of the Sea, the Beaſts of the Field, and the Cattle upon a Thouſand Hills, the Corn and the Wine, the Gold and the Silver, the Wooll and the Flax*, (*Pſal.* 50. 10, 11. *Hoſ.* 2. 8, 9.) And a Beggar may as well contend with him who gives him a ſmall piece of Silver, to enlarge his Bounty, and make it a Talent of Gold, or a yearly Stipend, as a *Creature* diſpute about any thing with his *Creator*.

2. Thou ſetteſt thy Heart upon great uncertainties, which *the moth and ruſt doth corrupt, and Thieves break in and ſteal*, (*Mat.* 6. 19.) A Tempeſtuous Sea may ſink an able Merchant; an ill Seaſon eat up a skilful Husbandman; a neglected Brand or Candles-end, ſoon reduce to Aſhes Kings Palaces, and the ſtately Buildings of

proud Cities, with all their Magazines, Trophies, and Rich Furnitures. Thus do *Riches make themselves wings, and fly away as Eagles*, (Prov. 23. 5.)

3. They are not able to help thee in the Day of thy Distress. How can any *Treasure* ease the torturing Pains of the Body, or Grief arising from Shame or Disgrace? And much less the Wounds of a *Guilty Conscience*. The whole World cannot Comfort thee, when thy Soul is lost, or purchase *a drop of water to cool thy Tongue, when thou shalt be tormented in the Infernal Flames*, (Luke 16. 24.)

4. Plenty of *Riches* leads Men into a Thousand Snares, and *the love of Mony pierces* them *through with many sorrows*, (1 *Tim.* 6. 9, 10.) And the strict *Accounts* they must one Day give of their *Stewardships*, will make, (to those that *trust* in them) their passage into Heaven more difficult, than that *of a Camel through the Eye of a Needle*, (Mat. 19. 24.)

Why art thou cast down, O weak Christian? And *why is thy Soul so* dis-

disquieted within thee, because the World Smiles not upon thee? *Trust still in God*, (Ps. 42. 5, 11.) If thou art of *low degree*, and of *mean Parentage*, be content with thy station, and diligent in it. Remember we are all the Sons of *Adam*, and that Vertuous Actions alone gave the first Rise to Honourable Families, and that the Most High *God hath regard to the mean and humble*, (Luke 1. 51, 52.)

If thou art *poor and needy*, He who *cloaths the Lilies*, and *feeds the Ravens*, will provide for thee to day, and *let to morrow take care for it self*, *sufficient unto the day is the evil thereof*, (Mat. 6. 34.) *Although the Fig-tree should not blossom, nor Fruit be in the Vine, the labour of the Olive fail, the Fields yield no Meat, the Flocks be cut off from the fold, and no Herd in the Stalls, yet will I rejoyce in the Lord*, (Hab. 3. 17, 18.)

If thou labourest under *Troubles*, *Crosses*, and *Afflictions*, or painful *Diseases* or *Distempers*; Consider,

1. That this Life is a state of *Tryal*, and not of *Recompence*. *Man*

is born to trouble, as the ſparks fly upwards, (Job 5. 7.) And *a heavy yoke is upon the Sons of* Adam, *from the day that they go out of the Womb, till the day that they return to the Mother of all things,* (Eccluſ. 40. 1.)

2. Are not thy *Troubles* and *Afflictions*, or bodily *Pains* ſuited by God to thy *Sins*, to reclaim thee from ſome evil Courſe? Or, are they not ſent thee, as a *tryal* and *exerciſe* of thy Faith and Patience? Or, to *wean* thee from the World, and from ſetting up thy reſt here below?

3. Are they not Ten Thouſand times leſs than thou haſt deſerved? For when we conſider what we have merited, *every mouth muſt be ſtopped, and the whole World muſt become guilty before God,* (Rom. 3. 19.)

4. Make up thy *Accompts* with God, and ſee if thy *Receipts* be not greater than thy *Diſburſements*; and the *Mercies* thou enjoyeſt, more in number than the things thou wanteſt. But do not affright thy ſelf with Images of paſt Calamities, or dreſs up new ones in Imagination and wandring Thoughts.

5. God

5. God lays upon none of his Children *more than they are able to bear*, neither does He *willingly afflict the Children of Men*, (Lam. 3. 33.) But *Fools for their transgressions are afflicted*, (Pſ. 107. 17.) and when he ſees his time, and them fit for *Mercies*, he will put an end to all their *Troubles*.

Art thou *Oppreſſed* or *Perſecuted?*

If it be for *doing ill*, thou haſt no reaſon to complain; if for *doing well*, *happy art thou*, (1 *Pet.* 3. 14.)

In ſhort, inſtead of *murmuring* and *complaining*, *thank God*, (Job. 1. 21.) who Correcteth his Children out of *Love*. (*Heb.* 12. 6.) So *ſhall theſe light Afflictions which are but for a moment, work for thee a far more exceeding and eternal weight of glory*, (2 Cor. 4. 17.) Neither are *the ſufferings of this Life, worthy to be compared with the glory that ſhall be revealed*, (Rom. 8. 18.)

Upon this whole Matter, argue with thy ſelf in the Words of *Jeremiah*, (Lam. 3. 39, 40.) *Wherefore doth a living Man complain, a Man*

for the punishment of his sins? Let us search and try our ways, and turn again unto the Lord.

CHAP.

CHAP. II.

SECT. II.

Duties to our ſelves.

THeſe Duties are *Conſideration*, *Reſolution*, *Humility*, *Diligence in our Callings*, *Chaſtity*, and *Moderateneſs*.

1. *Conſideration*,

Or a ſerious and careful *weighing* in our Minds what *we are*, to what *end we were born*, what we *think*, *ſpeak*, or *act*. No *Opinion* is to be taken up, no *Word* to be ſpoken, no *Action* to be done at all adventure, and without being conſider'd. If any inconſiderate thing proves well, it is by chance, and no thanks are due to us. All our Thoughtfulneſs and Diſcretion is little enough to guide us. How ſtrangely then ſhall we err without Direction? (*Pſal.* 119. 59. *Eccleſ.* 5. 1. *Iſa.* 1. 3. *Hag.* 1. 5, 7.) How ſhall Men, who *conſider not* the worth

worth of their Souls, take care to ſave them? How ſhall thoſe who *think not* what their *ways* are, turn their Feet out of them, when they are evil? (*Ezek.* 18. 14, 27, 28.)

2. *Reſolution.*

When we have conſidered well, it will be of uſe to us to *reſolve* to act accordingly. *Reſolution* giveth ſtrength to the Mind; and there is great need of it, in order to the paſſing ſafe thro' the changes and temptations of this preſent Life; and 'tis what good Men have ſtill been bent upon: *As for me and my Houſe, we will ſerve the Lord*, ſaid *Joſhua*, (*Joſh.* 24. 15.) *I have ſworn, and will perform it, that I will keep thy righteous Judgments*, ſaid Holy *David*, (*Pſ.* 119. 106.) The Primitive Chriſtians of *Antioch*, were exhorted, that *with purpoſe of Heart, they would cleave unto the Lord*, (Acts 11. 23.) And if evil Men go through many difficulties by obſtinacy, why may not good Men do ſo by holy *Reſolution?* Such a *Reſolution* is agreeable

able to the solemn *Vow* made in *Baptism*, to promote the Glory of God against the *World*, *the Flesh and the Devil.*

3. *Humility.*

We must have a *low* Opinion of our selves, and be content if others have the same; for our best faculties and services are imperfect; and if we are *proud* of our sins, we *glory* in our *shame*, (*Phil.* 3.19.) If a *proud man* loves himself, he loves what God hates, for *He* is *an abomination* to God, (*Prov.* 16.5.) and *a haughty spirit goes before a fall*, (Prov. 16.18.) Besides, it is a vanity in great Persons, to think they acquire respect or reverence by being *proud* or *haughty*. If we are *proud* of the *gifts of Nature*, we are outdone in most of them, by some or other of the lower Creatures. If of our *Birth* and *Parentage*, we should consider that the *Honours* of our Ancestors can hardly be called ours, unless they be seconded by our vertuous and noble Actions. If of *Riches*, alas, they are not good to us, unless by a good use of them,

we

we make them such. If lastly, we are *proud* of the *Gifts of Grace*, they are none of our own, and of them St. *Paul* himself thought it *not expedient to glory*, (2 *Cor.* 12. 1.) Wherefore let us learn of our great Lord and Master, *to be meek and lowly*, (Mat, 11.29.) and quench the first risings of *pride* and *vain-glory* in our hearts, with as much diligence, as we would a Fire that is already begun in our Houses; and as our Saviour has promised, we *shall find rest to our Souls*.

4. *Diligence in our Callings.*

There is no *quality* or *condition* from that of a King who sits upon the Throne, to him who grinds at the Mill, that exempts Men from some kind of Calling, wherein they are bound to employ the Talents God has given them; especially those who live upon their Labours; for they *are not to eat, if they do not work*, (2 Thes. 3.10.) And *Solomon* sends the sluggard to the *Ant, to learn to provide his Meat in the Summer, and his Food in the Harvest*, (Prov. 6.6,8.) assuring him

him that otherwise, *Poverty will come* upon him *as* a Womans *travail, and want as an armed Man,* (Prov. 6. 11.)

5. *Chastity.*

As on the one hand *Marriage is honourable, and the Bed undefiled,* (Heb. 13. 4.) and a Man may lawfully *rejoyce in the Wife of his Youth,* (Prov. 5. 18.) So on the other we are to abstain, not only from the grosser acts of *Adultery* and *Fornication*, and all other such filthiness, but also from the *lower degrees* of Lust, as *coveting our Neighbours Wife,* (Exod. 20. 17.) *Or looking on a Woman to lust after her,* (Mat. 5. 28.) As likewise *chambering and wantonness,* (Rom. 13. 13.) *and corrupt communication,* (*Eph.* 4. 29.) and entertaining in our Fancies, *foul* and *filthy* thoughts and desires; all which are odious to God, who sees the Heart, and loves none but the *pure* and *spotless.*

Besides, these *sins* of the Flesh ruin Mens Estates, and bring Diseases both loathsom and painful, and so make the Committers of them

them the *Devils Martyrs*. Where-fore *beware of a Whoriſh Woman, luſt not after her beauty, nor let her take thee with her Eye-lids*, (Prov. 6. 24, 25.) *For ſhe is a deep ditch, and a narrow pit*, (Prov. 28. 27.) *And the young man void of underſtanding goes after her, as an Oxe to the ſlaughter, till a dart ſtrikes through his Liver*, (Prov. 7. 22, 23.)

But, which is worſt of all, if theſe Sins be not attended with Judgments here, as that of *Sodom* was with *Fire* and *Brimſtone from Heaven*, (Gen. 19. 24.) or as the Inceſt of *Amnon*, (2 *Sam.* 13. 28, 29.) Or the Sin of *Zimri* and *Cozbi*, (Num. 25. 8.) Yet they are ſure to be rewarded with Hell-fire at laſt; For *Whoremongers and Adulterers God will judge*, (Heb. 13. 4.) And whoever *defiles his Body, which is the Temple of God, him will God deſtroy*, (1 Cor. 3. 17.) No ſuch Tranſgreſſors, without an extraordinary Repentance, *ſhall inherit the Kingdom of God*, (1 Cor. 6. 9.) Chriſt has told us, that for every laſcivious and filthy *Word* and *Thought* unrepented of, *we ſhall give*

*give an account at the day of Judg-*ment, (Mat. 12. 36.)

Wherefore let us ſtifle the very firſt motions to any of theſe Sins; for to parly with them, or entertain thoughts of them, is to cheriſh ſmall ſparks of the fire of *Luſt* in our Boſoms, which will at the laſt break out into a Flame and devour us.

6. *Moderateneſs.*

Of this there are 5 Branches, *viz.* In *Meats*, *Drinks*, *Sleep*, *Recreations* and *Apparel*. The Two Firſt go commonly under the Name of *Temperance*.

1. *Of Temperance in* Meats.

Man is of ſuch a frame, that eating is neceſſary to preſerve life; but then it muſt be with *moderation* of which he himſelf is the beſt Judge: For the ſame proportion of Meat, may give one Man a Surfeit, which will not ſatisfie another's Hunger; and the eating of that Food which may be neceſſary for a ſick or weak Perſon, would be reputed wantonneſs and luxury

luxury in one of a ſtronger Conſtitution. It is true in ſome ſenſe, as the Wiſe Man tells us, That *it is good for a Man to eat, and to make his ſoul enjoy the Fruits of his labour, that he takes under the Sun, all the days of his life, which God gives him, for it is his Portion.* (Eccleſ. 5. 18.) But withal, he gives us this Caution, not to eat more than is ſufficient, *leſt we be filled therewith, and vomit it up again*, (Prov. 25. 16.) And our Saviour commands us, to take heed of having our *Hearts overcharged with ſurfeiting*, (Luke 21. 34.) And St. *Paul, not to make Proviſion for the Fleſh to fulfil the Luſts thereof*, (Rom. 13. 14.) Whoever does ſo, abuſes the bounty of God, ſtarves *Charity*, that *Luxury* may abound, and expoſes his Body to manifold Dangers, and Diſtempers here, and to the pains of Hell hereafter.

2. *Of Temperance in* Drinks.

As in *Meats*, ſo in *Drinks*, whatſoever exceeds a *moderate* Refreſhment, tho' perhaps it makes no viſible change in a Man of a ſtronger

ger Brain, is a degree of *Intemperance*, and therefore those *who are mighty to drink Wine, and rise early in the Morning, to follow strong drink, and continue till Night, till Wine enflame them*, (Isa. 5. 11.) have a dreadful Curse denounced against them. Besides the waste and abuse of God's good Creatures, (which would have relieved many thirsty Souls,) Such Men are the *Devil's Factors*, and make it matter of sport and Recreation, to draw on others to the like excess, and then triumph when they see them fall. But *woe unto him that puts his Bottle to his Neighbour's Mouth, and makes him drunken also*, (Hab. 2. 15.)

Some there are that plead a necessity, and others who think they make plausible excuses for this sin of *Drunkenness*, namely, *good Fellowship, maintaining of Friendship, chearing of their Spirits, and putting away of cares*; but hereby they do but deceive themselves. *Who hath woe? who hath sorrow? who has contentions? who has bablings? who has wounds without cause? they that tarry long at the Wine*, (Prov. 23. 29, 30.)

30.) And again, *Strong drink is raging*, (Prov. 20. 1.) And how often have we ſeen Men of the mildeſt Diſpoſitions, go into thoſe *drunken* meetings, with the moſt Friendly Embraces, and anon, come out like chafed *Lyons* and *Tygers*, and ſheath their Swords in each others Bowels, making their Wives Widows, and their Children Fatherleſs? It were endleſs to reckon up the manifold miſchiefs, and dreadful conſequencies of thoſe Extravagancies. But the Sinners themſelves will come to ſee their own folly, when thoſe that prey'd upon them, ſhall be the firſt that forſake them; when the Extortioners take poſſeſſion of their Patrimony; and *Palſies*, *Megrims*, *Gouts*, *Dropſies*, and other as dangerous, but more loathſom *Diſeaſes* torment their Bodies. And as for the *putting away of cares*, they may indeed for the preſent be *drown'd* in Wine and ſtrong Drink: but after a ſhort time, they will be ſure to riſe again and float like ſo many *Dead Carcaſſes*, in more ugly and deformed ſhapes.

Others

Others tell us *Drinking* is an expedient to make *Bargains, and to do buſineſs*, which is, in plain Engliſh, to over-reach their Neighbours, by dealing with them, when *Drink* has driven out Reaſon: ſuch defrauding is contrary to St. *Paul*'s Commands, who requires us rather to *take wrong, and ſuffer our ſelves to be defrauded*, (1 Cor. 6, 7,) than to do wrong, or to defraud.

There is *a third ſort of Wine-bibbers*, who fear to be reproach'd for being *ſtricter* than their Neighbours, if they lead a ſober Life; but are not afraid of being diſowned by Chriſt in the Kingdom of his Father, for their *Intemperance*, and the many ſins that attend it.

There are ſome that know not how otherwiſe *to paſs away their time* (their precious time) of which the Damned Souls in Hell would give the wealth of the whole World, were it in their power, to recall a few Days or Hours. Wherefore *look not not on the Wine when it is red, and ſparkles in the Cup, for at laſt it biteth like a Serpent, and ſtingeth*

ſtingeth like an Adder, (Prov. 23. 31,32.) And there is yet ſome thing more dreadful than any temporal Judgment; *Drunkards ſhall never inherit the Kingdom of God*, (1 Cor. 6. 10.) And the end of theſe things *is Death*. (Rom, 6, 23.) *and eternal Damnation*, (Gal 5.21.)

3. *Of Moderatneſs in* Sleep.

This was ordained by God for *refreſhing* and *ſupporting* our frail Bodies, ſo as to enable us for ſuch Labours, as the duties of our Religion, and the works of our Calling require of us; and what is beyond this is a ſort of *Intemperance*, which waſteth our precious *time*, and often conſumeth our *Eſtates*; *for drowſineſs ſhall cloath a Man with Raggs*, (Prov. 23. 21.) It alſo filleth our bodies with Diſeaſes, making them as ſo many ſinks of ill Humours, and renders us uſeleſs both to *God*, *our ſelves*, and *the World*, and in effect *dead whilſt we live*.

4. Of *Moderateneſs* in Recreations.

Of theſe we are to take care, that they neither *diſhonour* God, nor

nor *injure* our Neighbour, nor take up *too great* a part of our time; as likewise that we do not set our *Hearts* upon them. And here let all those who can spend whole days and nights in *Cards*, and *Dice*, and other *idle Pastimes*, consider whether they can satisfie themselves, that God gave them so much time to so little purpose, and brought them into his Vineyard to *stand idle* in it, (*Mat.* 20. 6.)

5. Of *Moderateness*, in Apparel.

The first occasion of Cloathing was the covering the *Nakedness* of *Adam* and *Eve*, after sin had brought in shame, and therefore we have very little reason to be *proud* of such Ornaments. Another end was to *fence* our Bodies from cold, and *preserve* our Health; and a third to *distinguish* Sexes, which has been observed by all Nations; and God himself expresly provided for it among the *Jews*. *The Woman shall not wear that which pertaineth unto a Man, neither shall a Man put*

on

on a Woman's Garment, for all that do so are abomination unto the Lord, (*Deut.*22.5.)Now,for as much as all Kingdoms and Countreys, for the most part, have *distinct* Habits, and those commonly alter every Age, and amongst us almost every Year; it is impossible to give particular Rules about them. Only sure we are, that *immodest* Apparel, the *Attire* of Harlots, a *Phantastical* Dress, *Superfluity* of Ornament, Cloathing *above* our Estates, Degree, or Calling, and *unagreeable* to our Age and Sex, is that which becomes not Christian Men and Women.

CHAP.

CHAP. II.

SECT. III.

Duties towards our Neighbours.

WE are commanded to *love our Neighbours as our selves*: (Mat. 22. 39. *Jam.* 2. 8.) and we are to esteem *every Man* our *Neighbour*, (*Luke* 10. 29, 36, 37.)

Duties to our Neighbours, are,

1. To speak *truth* every Man *to* and *of* his *Neighbour*; (*Eph.* 4. 25.) *Lying* is of the Devil, (*John* 8. 44.) and it leads to him. And though a *Lie* may be hid from Man, God knoweth the Heart, and *Liars* must expect their part *in the burning Lake*, (*Rev.* 21. 8.) Especially such as bear *false Witness* against others, hurting thereby their *Body*, *Goods* and *Name*. Every

Member of a Society has a right to *Truth*, and by the mutual Trust and Confidence of the Members it is preserved: But when *Truth* and *Faith* cease, it is dissolved. Therefore he that will take a Serpent, let him take a *Liar* into his Bosom.

2. *To be Just in all our Dealings: Doing by others, as we would they should do by us*, (Mat. 7. 12.) This Rule, well observ'd, would maintain *Property* and *Peace* in the World, without which, *Families*, *Cities*, *Kingdoms* are destroy'd, and Men live in a state of Fear and Violence, and *provoke* the *Righteous* God, who governs by methods of *Justice* and *Judgment*, (*Gen.* 18. 19. 2 *Sam.* 23. 3.) and poureth *blessings upon the head of the Just*, (Prov. 10. 6.) He that will be *such* a just Man, must root *Covetousness* out of his Heart. He that keeps the Command, *Thou shalt not Covet*, will not break that, *Thou shalt not Steal.*

3. To

3. To be *Courteous* in our Behaviour, and in *Honour to prefer one another*, (*Rom.* 12. 10.) and to be *easie to be entreated*, (*Jam.* 3. 17.) He that thinks not *too highly* of himself will be *affable* to others.

4. To be *Patient*, and *Gentle*, and *Peaceable*, (*Rom.* 12. 18.) towards all Men, and to let all *Rigour* and *Bitterness*, *Wrath and Clamour be put away from us*, (*Eph.* 4. 31.) Such a *churlish* Temper, and such *boisterous* Passions, as govern'd in *Nabal*, will render us very uneasie, both to our selves, and all who Converse with us. If you are *angry*, though not *without cause*, (Mat. 5. 22.) *Sin not*; *let not the Sun go down upon your wrath*, (Eph. 4. 26.)

5. To set a just *value* and *esteem* upon the *Gifts* and *Parts of others*, neither *envying* nor *detracting* from them, nor seeking by any ways whatever to *eclipse* them; *but in lowliness of Mind*, *esteeming others better than themselves*, (Phil. 2. 3.)

6. To *promote*, to our power, and in our ſtations, *the ſalvation of others*, (Jam. 5. 19, 20.) This is the greateſt of *Charities*, and it is done ſeveral ways. As, by *recommending* them to God by fervent *Prayer*, by *ſetting* them a pattern of a *holy Life*; by *endeavouring* their *Inſtruction*, by our ſelves or others, in the things that belong to their *Eternal* Peace; by *lending* or *giving* them *Books* of *Piety*; by *reading* to them, as we have opportunity, the *Scriptures*, or other *Pious* Books, if they either cannot read at all, or do it very imperfectly, or are diſabled by Infirmity; by *putting* them in mind of the *Duties* they omit, particularly of their *neglecting* the *Lord's-day*, and the holy *Communion*; by *encouraging* them when they *do well*; by *ſpeaking well* of them, and *comfortably* to them; by *ſhewing* them the true kindneſs of *Diſcreet Admonition*, and Brotherly *Reproof*, (*Levit.* 19. 17. *Pſal.* 141. 5. *Mat.* 18. 15, 16.) by *aſſiſting* them in healing the

Wounds

Wounds of their *Conſcience*. He can be no Friend to his *own* Soul, who is none to his *Neighbours*.

7. To *Aſſiſt* thoſe whom we ſee or know to be in any worldly *Diſtreſs*, either by our *Advice*, *Intereſt*, or *Purſes*, as we are able, and as is proper for our *circumſtances*, and that with a *chearful* Countenance and comfortable Words. *For whoſo hath this Worlds Goods, and ſeeth his Brother have need, and ſhutteth up his Bowels of Compaſſion from him, how dwelleth the Love of God in him?* (1 John 3. 17.) A ſad thing it is to obſerve how prodigal ſome Men and Women are in Rich Cloaths and Sumptuous Tables, and yet provide not one Garment for the Widow and Fatherleſs, nor a few Crumbs for a poor *Lazarus*.

8. To pay *thankful Acknowledgments* to all our *Benefactors*, of what kind ſoever; and, as we have Opportunities, to make ſuitable Returns: And not, as the manner of ſome is, to repay Favours and Kindneſſes with Ingratitude and Injuries.

9. Thoſe who have the *Supream Authority* are to look upon themſelves as God's Vicegerents. They are not, on the one ſide, to be *a terror to good Works*, nor, on the other, *to bear the Sword in vain*, but *as the Miniſters of God, to execute wrath upon them that do evil*, (*Rom.* 13. 4.) And to theſe muſt *every Soul* within their Dominions *be ſubject*, in all things lawful, (*Mat.* 22. 21. *Acts* 4. 19. *Rom.* 13. 1.) and whoever is not, *reſiſts the Ordinance of God*, (*Rom.* 13. 2.) We muſt likewiſe *pay them Tribute*, (Rom. 13. 7.) and *pray for them*, and all who are deputed by them, *that* ſo *we may lead a quiet and peaceable Life, in all Godlineſs and Honeſty*, (1 *Tim.* 2. 2.)

10. Thoſe who are *Spiritual Fathers in Chriſt*, are to take Care of all the Souls committed to their Charge. *To preach the Word, to be inſtant in ſeaſon and out of ſeaſon, to reprove, rebuke, and exhort with all long-ſuffering*, (2 Tim. 4. 2.) And to this end, *a Biſhop muſt be blame-*

blameleſs, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not given to wine, no ſtriker, nor greedy of filthy lucre, and one who rules well his own houſe, (1 Tim. 3. 2, 3, 4.) And this Character every other *Chriſtian Miniſter* is to endeavour to make good, with reſpect to the Circumſtances in which he is.

Thoſe that are *under them, muſt eſteem them very highly in love for their work ſake,* (1 Theſ. 5. 12, 13.) and look upon them *as thoſe who watch for their Souls,* and muſt *give an account* of them, (*Heb.* 13. 17.) And, laſtly, they muſt *pray for them, that utterance may be given them,* and *that they may open their Mouths boldly to make known the Myſteries of the Goſpel,* (*Eph.* 6. 19. *Col.* 4. 3.)

11. Thoſe who *are natural Parents*, are early to bring their Children to *Baptiſm*, and afterwards, as they grow up, to *Confirmation*, and the *holy Communion*. To ſuch good ends, it is their *Duty*, to inſtil into their Minds be-

times the *Principles* of *Christian Religion*, and to keep them to their Duty, sometimes by *Rewards* and *Encouragements*, sometimes by *moderate Correction* and *Punishment*, but always by their own *good Examples*; and never by *reviling* Language, or other *unlawful* Severities. Those of *Noble* Families, and *plentiful* Fortunes, are to spare no sort of *Education*, that may qualifie their Children, to serve either *Church* or *State*, in places proper for them; for as much as their *Examples*, *Interest*, *Reputation*, and *Revenues*, will have very great influence upon their dependants and inferiors. And those of a *lower rank* are to take care of putting their Children in some way of getting an honest livelihood, and when they are fit for a wedded life, to *Marry them in the Lord*, (1 Cor. 7. 39.) and give them all the reasonable supplies they can, and to arm them with all necessary cautions and instructions, but never to *force* them to marry such as they abhor and loath; lest the Soul of a Child thus grieved and put into a state

of

of Temptation, be one day *required at their hands*, (Ezek. 3. 18.)

Children are likewiſe commanded by God *to love, honour, and obey, their Parents*; as likewiſe to *pray* for them; to *adminiſter* to their *wants* when they are able, and to *cover* all their *Infirmities*; *for the Eye that mocks his Father, or deſpiſeth to obey his Mother, the Ravens of the Valleys ſhall pick it out, and the young Eagles ſhall eat it*, (Prov. 30. 17.) And no unkindneſs of *Parents* can ever exempt or diſcharge *Children* from their Duties. And laſtly, they are to be kind and loving one to another, as *Joſeph* to his Brethren, (*Gen.* 50. 21.)

12. Thoſe who are *Husbands* and *Wives*, may do well to peruſe (*Epheſ.* 5. *Coloſs.* 3. 1 *Tim.* 3. and 1 *Pet.* 3.) and frequently to read over their *Matrimonial Vows*, and conſider how they have *plighted their troth each to other, and ſolemnly taken one another for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh*, (the Woman adds, *to Obey*) *till death them do part*; *and forſaking all others,*

to keep only to one another so long as they both shall live. These are not Words of course, but Engagements in the *special* presence of God, and before a Christian Congregation, and oblige in *Law* and *Conscience*; and where such Vows are set at nought, the blessing of God resteth not upon that Household.

13. As to the Duty of *Friends*, we must in the first place, be very careful in choosing them, and having found *one of a Thousand*, we must be true to their *Souls*, their *Secrets* and *Trusts*, their *Reputations* and their *Interests*, all the days of our Lives; and not change them for the *Gold of Ophir*, (*Eccluſ.* 7. 18.) Who can read and not abhor the Character of a False Friend given (in *Eccluſ.* 6. 10, 11, 12.) *There is a Friend that is a Companion at thy Table, but will not continue in the day of thy Affliction; in thy prosperity he will be as thy self; when thou art brought low, he will hide himself.* And here above all others, Men in eminent Places, to whom Inferiors speak rather that which they think will please them, than what they

they know to be true and fit, ought to make this a part of their *Litanies, from Flatterers, and false Friends, good Lord deliver us.*

14. Those who are *Debtors* and *Creditors:* The first must use their *best endeavours* to pay what they really and truly owe; and the last must have a care of *taking their Fellow Servants by the Throat,* for fear lest *what measure they mete out to others, the same may be meted to them again,* by their great Lord and Master, (*Mat.* 18. 35.)

15. Those that are *Masters,* must *rule their own Spirits* first, that they may the better govern their *Servants,* (*Prov.* 16. 32. *Eccluſ.* 4. 30.) they must not provoke them *to curſe,* (*Eccleſ.* 7. 21.) but with gentleneſs *admoniſh* and *reprove* them, unleſs the heinouſneſs of the fault requires that they *rebuke them ſharply,* (Tit. 1. 12, 13.) They are likewiſe to give them a *good Example,* as likewiſe to provide for their *Suſtenance* in *Sickneſs,* and in *Health,* and *juſtly* pay them their Wages, always *remembring that their*

Maſter

Maſter is in Heaven. (Eph. 6. 9.) Which if they do, they will alſo take care of their *Souls*, and ſo order the Affairs of their Houſhold, that they may have ſome time to *pray* and *read* in private, and to come to the *Houſe* and *Table* of God.

On the other hand, *Servants* muſt *obey* their *Maſters* in all their juſt Commands, *not with Eye-Service, but in ſingleneſs of heart, as unto Chriſt*, (Eph. 6. 5, 6.) They muſt not uſe any *Deceit*, or embezzel their *Goods*, or betray their *Truſts*, or carry *Tales* abroad, or be *ſlothful* in their buſineſs, or occaſion *Quarrels* in the Family, or take *Gifts* where they ſhould not, (2 *Kings* 5. 20.) Or excuſe a Fault with a *Lye*, (Pſal. 101. 7.) which makes the fault much the greater.

Theſe are things which are *commanded* us in reference to our *Neighbours*; there are other things which we are *forbid*: As,

1. *Not to hurt their Souls*, by afflicting them, or *breaking their Spirits*, (Prov. 15. 13.) no not ſo much as to laugh at, and ſcorn a poor

poor Man *in the bitterneſs of his Soul*, (Eccl. 4. 6.) nor by giving him *evil* counſel, as *Job*'s Wife did to her Husband, (*Job* 2. 9.) to *curſe God and die*; or as *Achitophel* to *Abſalom, to go up to his Father's Concubines*, (2 *Sam.* 16. 21.) nor by *enticing* him to any evil courſes, or *encouraging* and *helping* him in them, (*Prov.* 1. 10.) as *Jonadab* did *Amnon* in his abominable Inceſt, (2 *Sam.* 13. 5.)

2. *Not to hurt their Bodies*, either by *open Murther*, as *Cain* kill'd *Abel*, (*Gen.* 4. 8.) or *ſecret*; as *David* kill'd *Uriah*, to get his Wife, (2 *Sam.* 11. 17.) or as *Jezebel* kill'd *Naboth*, (1 *Kin.* 21. 13.) to poſſeſs his Vineyard; or as a Strumpet *murders* her Child, to cover her Shame; which *Murder* ſeldom goes unpuniſh'd, even here in this World. God will judge them for ſuch bloody and uncharitable Wickedneſſes, (*Gen.* 9. 5, 6.) *He that ſheddeth Man's Blood, by Man ſhall his Blood be ſhed*; namely, by the Magiſtrate, who is the Avenger in God's ſtead.

There

There are other sorts relating to this, as *maiming a poor Man*, whose *Bread is his Life.* (Eccluſ. 34. 21.) for which he ought to have ample *Reſtitution* and *Satisfaction.* As likewiſe *murdering* our *Neighbours* in their *Reputation* and *good Name*, which to moſt is dearer than their Lives. Therefore *Whiſperers* and *Backbiters* are joyn'd with *Murderers*, (*Rom.* 1. 29, 30.) as *worthy* of Death, *v.* 32.

3. We are *not to hurt our Neighbour*, as to his *Wife*, or his *Eſtate.* Not his *Wife*, his neareſt Friend, by *corrupting* or *enticing* her to a ſtrange Bed, and ſo robbing her of her Innocency, and him of her love. This ſtirreth up in the Husband *raging Jealouſie*, (Prov. 6.34.) and oft-times ends in moſt deſperate Quarrels, and becomes fatal to whole Families. Again, we are not to *hurt* him in his *Eſtate*; (tho' he be *an Enemy, if his Ox go aſtray, we muſt bring it back; or if his Aſs lay under his burden, we muſt help him*;) (Exod. 23. 4, 5.) much leſs to *ſteal* from him his Cattle, Money or

or Goods, or to rob his Houſes or Lands; by *Griping*, *Uſury*, or *Oppreſſion*; eſpecially, not to *enter into the Fields of the Fatherleſs*, (Prov. 23. 10.) nor to *devour Widows Houſes*. (*Mat.* 23. 14.) and here let Men take heed and beware, as they will anſwer it to the Judge of the World; *Princes* and *great Men* of abuſing their *Power*; *Learned* and *Wiſe Men* their *Knowledge* and *Skill*; *Judges* and *Officers* of Juſtice their *Truſt*, for the perverting of *Judgment*, (See *Wiſd.* 6. 1, to 7.)

Laſtly, we muſt not *cheat*, or *overreach* our Neighbour in matters of *truſt*, *traffick*, and *bargaining*. And here let all *Guardians*, *Stewards*, and other *Servants*, to whom any buſineſs of *truſt* is committed; all *Traders* and *Dealers*, and even *Gameſters*, ſtrictly examine their own Conſciences; and where any have wronged others, let them follow the Example of *Zacchæus*, (Luke 9. 8.) and make quick and ample *reſtitution*, to the beſt of their abilities and powers. The ſin is not remitted, where that which was unjuſtly

unjuſtly gotten, is not, to our power, reſtor'd.

4. Not *to revenge Injuries*; a Man being no proper *Judge* and *Executioner* in his own cauſe. *Vengeance belongs to God*, (Rom. 12. 19.) and his *Vicegerents*, (Rom. 13. 4.) Chriſt has taught us to forgive, as we hope to be forgiven; for *if we forgive not Men their Treſpaſſes, neither will our Heavenly Father forgive us our treſpaſſes*, (Mat. 6. 14, 15.)

If a Man *knows theſe things, happy is he, if he does them*, (Joh. 13. 17.) *without Hypocriſie*, (Phil. 1. 10.) *Lukewarmneſs and Partiality*, (*Pſal* 119. 6. *Luke* 1. 6.) and *perſeveres* in well doing to the end of his Life: Then his hope will not be in vain, (*Rom.* 2. 7. *Rev.* 2. 10.) For (*Tit.* 2. 11, 12, 13.) the Goſpel which *teacheth all Men to deny ungodlineſs, and worldly luſts and to live ſoberly, righteouſly and godly in this preſent World*, directeth them alſo to *look for that bleſſed hope, and the glorious appearance of the great God, and our Saviour Jeſus Chriſt.*

CHAP.

CHAP. III.

Of things to be feared and hoped for by a Christian.

HE *that cometh unto God* must *believe*, not only *that he is*, (*Heb.* 11. 6.) but also, *that he is* both a *punisher of evil doers*, (Rom. 2. 9.) and *a rewarder of those that diligently seek him.* (Heb. 11. 6.)

God hath *threatned* the *Disobedient* with fearful *Judgments* of all kinds, outweighing all the short and brutal Pleasures of Sin, (*Deut.* 28. 15. to *v.* 68. *Psal.* 11. 6. *Rom.* 2. 9.) and will at last say to the impenitent, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels*, (Mat. 25. 41.)

He hath also encouraged all his Servants, with Promises of very great *Rewards*, (Mark 10. 30. Rom. 2. 7, 10.) to which they may *have an Eye*, (Heb. 11. 26.) as being assured to them thro' the Merits

Merits of his Son. (*Rom.* 8. 17. 1 *John* 5. 11.)

And as he was *gracious* in *making* his *Promiſes*, ſo he will be *juſt* in the *performing* of *them*: To the Righteous *he will deny no good thing*, (Pſ. 84. 11.) *Godlineſs hath the promiſe both of this Life, and that which is to come*, (1 *Tim.* 4. 8. 1 *John* 2. 25.)

In *this life*. God hath promiſed to true Chriſtians, *Mercies* both *temporal* and *ſpiritual*; as for *temporal Mercies* he giveth them to his Children, ſo far as they are convenient for them, that they may be *Bleſſings* to them, and not *Snares*; and he hath aſſured thoſe who *love him*, that *all things ſhall work together for good to them*, (Rom. 8. 28.) He alſo *bleſſeth them* (Eph. 1. 3.) *with Spiritual Bleſſings in Chriſt*. By his holy *Spirit* going along with the means of the Goſpel, and the *ſincere* endeavours of Men, he *enlightens* the *Mind*, and *heals* the *Will*, and *moderates* the *Affections*, and *ſanctifies* the *whole Man*. He *prevents* evil, he *brings* good out of it; he *gives* grace to repent; he

vouch-

vouchsafes pardon; he *works in us to will and to do* whilst we *work out our Salvation with fear and trembling* (Phil. 2. 12, 13.) He *supports* in trouble; He *sanctifies* affliction; He *makes* us able to *resist* temptation; He *sends deliverance* in his time and way; He gives that *Peace which the World can neither give nor take away.* He *makes* a Man *happy* both in *Life* and *Death.*

After **Death**, he *delivers* him from the insupportable Miseries of **Hell**; and *rewards* his mean and temporary Services, with *Life everlasting*, (1 *John* 2.25.) He *giveth* not only *Grace* but *Glory*, even *the eternal Glory* of **Heaven**, (Eph. 4. 7. 1 Thes. 2. 12.) He *receiveth* the Souls of the Faithful into *Joy* and *Felicity*, after they are delivered from the burthen of the Flesh, (2 *Cor.* 5. 8. *Phil.* 1. 23.) And, at the great day of **Judgment**, he raiseth this *Mortal Body*, and *maketh it like to Christs Glorious Body*, (Phil. 3. 21.) and *uniteth* it to the *Soul*, and causeth the whole Person to be *entirely happy* for ever and ever. *Eye hath not seen* (1 Cor. 2. 9.

2. 9.) *neither hath Ear heard, nor hath it entered into the heart of Man* [fully] *to conceive the things which God hath prepared for thoſe that love him*; and all this for performing but a *reaſonable Service* (Rom. 12. 1.) in which God alſo aſſiſts him.

Seeing now that the goodneſs of the *End*, doth naturally quicken Man in the *way*, and that God hath encouraged the *Obedience* of a Chriſtian with ſuch *exceeding great and precious promiſes*, (2 Pet. 1. 4.) it behoves him to *abſtain from all filthineſs of Fleſh and Spirit, and to perfect holineſs in the fear of God*, (2 Cor. 7. 1.) And then, after *he has had his Fruit unto holineſs, his End will be everlaſting Life*, (Rom. 6. 22.) through Jeſus Chriſt our Lord. *Amen.*

CHAP.

CHAP. IV.

Certain Forms of Devotion, to be used either in a Family, *or in the* Closet *of a Christian.*

A Prayer to be used at any time of the day, especially in the Morning *and* Evening.

[When this *Prayer*, or any of the rest, is used in a *Family*, there needs only the *change of the Person*, as *We* must be put instead of *I*, *Us* instead of *Me*, *Our* instead of *My*, *Are* instead of *Am*, &c.]

O Most Holy and Blessed Lord God, the Great *Creator* of *Heaven* and *Earth*, and the most merciful and gracious Father of Mankind in thy Son Christ Jesus: It is of thy great

2. 9.) *neither hath Ear heard, nor hath it entered into the heart of Man* [fully] *to conceive the things which God hath prepared for those that love him*; and all this for performing but a *reasonable Service* (Rom. 12. 1.) in which God also assists him.

Seeing now that the goodness of the *End*, doth naturally quicken Man in the *way*, and that God hath encouraged the *Obedience* of a Christian with such *exceeding great and precious promises*, (2 Pet. 1. 4.) it behoves him to *abstain from all filthiness of Flesh and Spirit, and to perfect holiness in the fear of God*, (2 Cor. 7. 1.) And then, after *he has had his Fruit unto holiness, his End will be everlasting Life*, (Rom. 6. 22.) through Jesus Christ our Lord. *Amen.*

CHAP.

CHAP. IV.

Certain Forms of Devotion, to be used either in a Family, *or in the* Closet *of a Christian.*

A Prayer to be used at any time of the day, especially in the Morning *and* Evening.

[When this *Prayer*, or any of the rest, is used in a *Family*, there needs only the *change of the Person*, as *We* must be put instead of *I*, *Us* instead of *Me*, *Our* instead of *My*, *Are* instead of *Am*, &c.]

O Most Holy and Blessed Lord God, the Great *Creator* of *Heaven* and *Earth*, and the most merciful and gracious Father of Mankind in thy Son Christ Jesus: It is of thy great

great *Condescension* that the Sons of Men may approach thy Presence, who art Infinite in *Majesty* and *Power*, and *canst do what thou pleasest every where*. *I* that *am* miserable *Dust* and *Ashes*, do humbly acknowledge the Duty which *I* owe thee, both as *I am* thy Creature, and as *I am* made a Member of the *Body* of thy Son. *I am* ashamed when *I* call to mind *my* forgetfulness of thee, and *my* Ingratitude to thee, who have so *often* and so *grievously* sinned against thee, in *Thought*, *Word* and *Deed*, by *Ignorance*, *Error* and *Presumption*; for which thou mightest justly cast *me* off for ever. But Lord I repent; be pleased to accept of *my* Repentance. *Lord*, *I believe*; *help my* weak *Belief*. Pardon all *my* sins that are past, for the Merits of *my* dear Saviour; and preserve *me* by thy Grace from offending thee for the time to come. And when thou hast dealt thus *graciously* with *my Soul*, be pleased to extend thy mercy to *my Body* also, and give *me* such a supply of all things necessary for the support of *it*, as thou

in

in thy *Wisdom* shalt see most convenient. And grant that I may use the Comforts of this Life with such *Moderation* and *Sobriety*, that *I* may never forfeit the hopes of a better, when *this my Earthly Tabernacle shall be dissolved*. Remove far from *me* all Evil, especially that great Evil of *Sin*. And whersoever thou seest *me* apt to fall, thro' the weakness of *my Corrupt* Nature, there let thy Strength be most graciously seen in *my* Preservation. O Lord, *I* beseech thee, let not thine Anger Rise against *me* to punish *me* in this World; Or if *my* sins have so far provoked thee, that thou wilt not spare *me* altogether, *thy VVill be done*; only this *I* humbly beg, by all the meritorious sufferings of thy dear Son, that thou wilt deliver *me* from *thy VVrath, and from Everlasting Damnation*, and of thy great *Goodness* bring *me* to Life Eternal, through the same Jesus Christ our Lord. *Amen.*

Extend thy *Goodness* not only to *me* a miserable sinner, but to all mankind. Let *thy VVays be known upon*

upon Earth, thy saving health among all Nations. Be gracious to Christ's *Universal Church*; more *especially* bless these *Kingdoms*, and that part of thy Church which is planted in them. And herein be *particularly* gracious to our Soveraign Lord *the King*: Prolong his Days, and prosper his Government over us: Bless the *Princess, and all the Royal Family.* Give thy Grace to all the *Nobility* and *Gentry*, and to all that are in *Authority*, that *Justice*, *Mercy* and *Truth* may flourish amongst us, and *there may be no Complaining in our Streets.* Bless all our *Pastors* and *Teachers*, and prosper their Endeavours for the good of *Souls.* Look down in Mercy upon all that are in *Affliction*; give them an entire Resignation to thy holy Will, and in thy due time send a *happy* End to all their Troubles. Let it be *good* for them that they have been under thy Discipline. Strengthen the Good and Vertuous with a greater Portion of Grace, and bring all Sinners to Repentance. Preserve all that travel by *Land* or by *Water*, and give thy blessing

sing to those that labour in their several *Callings*, *O prosper thou their handy work*. O good God, be gracious to all my *Relations* and *Friends*; convert and pardon my *Enemies*. Deal to all *degrees* and *conditions* of Men, what is most *useful* and *profitable* for them. Finally, I bless and praise thy holy Name, for all the *Mercies* vouchsafed to me, and to all Mankind, for the sake of thy dear Son Christ Jesus. I glorifie thee for his miraculous *Birth*, *Life*, *Death*, *Resurrection* and *Ascension*, and for his *Intercession* at thy right Hand for us; and for the *sending* of the Holy Ghost; for the wonderful Preservation of thy Church in all Ages; for the good *Examples* of all Holy Men and Women that have gone before us; for the means of *Grace*, and for the hope of *Glory*. I likewise magnifie Thee for my *Health*, *Strength*, *Food* and *Rayment*; for the Preservation of *my Self*, *my Friends* and *Relations*, and for all the Comforts of *this Life*, humbly beseeching Thee to give us all Grace to live so *godly*, *soberly* and *righteously in this present World*, that at the

end of our Days, we may come to those everlasting Joys, *which thou hast prepared for those that love thee*; through Jesus Christ our Lord, *Amen.*

When this Prayer is used in the Morning, add that which follows.

O God, who by thy good *Providence* hast watched over me *the Night* that is *past'd*, be Thou pleas'd also to preserve me *this Day*; defend me by thy mighty power from all things *hurtful*, and grant me all things *needful* both for my *Soul* and *Body*; and prosper what I shall go about; through Jesus Christ, *Amen.*

When in the Evening, add this.

BE thou pleased *this Night* to protect and defend me, and all that Thou in thy good Providence hast given me, from all dangers; and

and grant me such a comfortable and refreshing *Sleep*, as may enable me to serve Thee better *the Day following*; through Christ, *Amen*.

End these Prayers as follows.

Our Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them that Trespass against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen. (Mat. 6. 9. Luke 11. 2.)

The Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost, be with me now, and evermore, *Amen.* (2 Cor. 13, 14.)

A Brief Paraphrase *on the* Lord's Prayer, *to be used at any time as a Prayer.*

[*Preface.*] O Lord, the *Creator* and *Preserver* of all Men, *Heaven is thy Throne, and the Earth thy Footstool.* [*Petition* 1.] We entirely desire that *thy Name* may be *glorified* by us and by all the World, who have had so many Experiences how *great*, how *wise*, and how *merciful* thou art. 2. Rule thou in the hearts of all Mankind by thy *Grace*, and so prepare them for thy Kingdom of *Glory*. 3. And since thy Will is *holy*, and *just*, and *wise*, may we on *Earth* yield as ready and chearful an obedience to it in all things, as the blessed *Angels* themselves do, who stand in thy Presence, and do whatever thou commandest them. 4. Unless Thou *preservest* us, we all *perish*. We therefore humbly beseech Thee, that Thou wouldest give us all things needful both for our Souls and Bodies, and bless us

us in the due use of them. We are indeed unworthy of such Mercies, by reason of our *manifold* Transgressions; But 5. We humbly hope, Thou wilt in *tender compassion* to us, pardon all our *Offences* against Thee, as we do sincerely forgive all those who have *offended* against us; and we beseech Thee to encrease this Charity in us. 6. And together with thy Pardon for all that is *past*, we implore thy Grace to preserve us continually from *offending* Thee for the *time to come*. And to that end, do Thou by thy *Providence*, either prevent us from falling into Temptations, or by thy *Grace* so assist us, that we may overcome them. Deliver us from the *Snares* and *Malice* of the *evil one*, and from all sin and wickedness, and from the Miseries of this Life, so far as thou seest fit for us; and above all from everlasting Death.

[*Conclusion.*] Hear us, and graciously answer our Petitions, for thou art the *great King*, whose *power* is infinite; and to thee shall all the *glory* of th *goodness* and *mercy* be returned, for ever and ever. *Amen. So be it.*

On the Lord's Day, before Church, add this to the general Prayer.

IN an humble and thankful ſenſe of thy infinite *goodneſs*, O Lord, who art pleaſed to admit us thy *unworthy Creatures*, to tread thy *Courts*; I am going to thine *Houſe*, there to preſent my *Soul* and *Body to thee* in the *Aſſembly* of thy *Saints* O do thou *draw nigh* to me, who am *drawing nigh* to thee in a holy *Fellowſhip* with thoſe who profeſs the Chriſtian Faith. Let thy Holy Spirit compoſe my Mind to a *ſerious* and *devout* attention in all the parts of thy *Divine Service*. Let me praiſe thy Name with *Chearfulneſs*, pray unto thee with *Earneſtneſs*, and hear thy word with *Reverence*: And vouchſafe more fully to inform me of my Duty, to correct and amend what is amiſs in me, to encourage and ſtrengthen my good *Reſolutions*, and to aſſiſt me in all well-doing for the time to come: That ſo growing *every Day* better and better by my Communion

nion with Thee, I may become such as thou canst love and delight in *now*, and wilt reward at the great Day of the Lord Jesus, *Amen.*

When you come from Church, pray thus,

I adore thee again, O Lord of *Life* and *Glory*, and do most humbly beseech thee to accept of that *dedication* I have made of my *Soul* and *Body* to thee, with *Prayers* and *Praises* in the publick Congregation. Pardon all the wandring and *evil Thoughts*, and all the unfit *Actions* I may have been guilty of in my *attendance* upon thee. Be merciful to me in pardoning all my sins, and endue me with the grace of thy Holy Spirit. Preserve in me always a *Religious sense* of thee, whereever *I am*, or whatsoever *I do*. O Blessed Jesus, I beseech thee that thy holy *Laws*

may be more deeply engraven on my heart: O that every truth I have learnt *this day*, may be so faithfully remembred by me, as may make me more *diligent* in my *Calling*, more *useful* in my *Conversation*, more *dutiful* in all my *Relations*, and more *contented* in all *Conditions*; that so *running the way of thy Commandments*, I may at length attain thy *gracious Promises*, and be made Partaker of thy everlasting Kingdom; through Jesus Christ our Lord, *Amen.*

A Frayer before Confirmation.

O Almighty God and Merciful Father, through whose *gracious Providence* over me I have been *admitted* into thy Church by *Baptism*, pardon I beseech thee all my former *Breaches* of that holy *Covenant* which I was then *entred into*. And now that I am going to *renew* my *Baptismal Vows* in *my own Person*, so strengthen me with all the graces of thy Holy Spirit that I may make *open Profession* of thy Holy Religion at all times hereafter, and *speak*, and *think*, and *live* as becomes a *true* Member of Christ. Give me Grace to *mortifie* all my evil and corrupt Affections, and daily to proceed in all *vertue and godliness of living*, till I at last attain *the end of my hopes*, *even the Salvation of my Soul*, through the merits of Jesus Christ our Lord *Amen*.

A Prayer before the Sacrament of the Lord's Supper.

O Holy, Juſt and Gracious God, it is of thy Mercy alone that I am not conſumed; and *becauſe thy Compaſſions fail not.* I have by my *manifold Provocations* deſerved the utmoſt of thy wrath and indignation againſt me; yet behold thou haſt not only *ſpared* me, but haſt now alſo *invited* me to the *renewing* of that *Holy Covenant* which I have ſo *often* and ſo *ſhamefully* broken. I am not worthy of that *daily bread* which ſuſtains my *bodily* Life, how then ſhall I dare to approach thy *Holy Table*, to partake of that *Bread of Life* which thou haſt prepared for the food of Pious and Holy *ſouls*? O Lord, it is true, my guiltineſs makes me tremble to come, and yet it makes me not dare to ſtay away. For where can my *polluted* Soul be waſhed, but in the *Fountain* of thy Sons Blood? That alone which was ſhed *for the remiſſion of ſins*, can take away all its

its *ſtains*. Hither therefore I come, according to thy gracious *Invitation*, and hope that my *Perſon* and *Service* may be accepted in thy beloved Son. To that end, do thou prepare my heart to draw nigh to thee. Let thy Divine Spirit *breath* into my Soul ſuch holy Thoughts, and devout Affections, as may become one who *commemorates* the death of the Son of God, who *was wounded for our Iniquities*, and *bruiſed for our Tranſgreſſions*. O let my heart be *deeply* affected with ſuch a ſenſe of ſin, as may make me hate the very thoughts of every evil way for the future, and chuſe to endure any thing, rather than to deſpiſe the *riches* of his *love*. And while I remember the *love* of my Bleſſed Saviour in dying for me a Sinner, may I never forget to exerciſe *Charity* towards all Men, even *Enemies* as well as *Friends*. Let every *Grace* be ſo confirmed and ſtrengthened in me, that I may ſerve thee *ſincerely* and *acceptably* all the days of my Life, *perfecting Holineſs in thy fear*. Fulfil, O Gracious Lord, all my *Petitions*, and

and grant that I may be made Partaker of the *benefits* of Christ's most blessed *Body* and *Blood* here, and of his *glory* hereafter; through the merits of the same, our Saviour Jesus Christ, *Amen.*

A Prayer at the Sacrament, immediately before Receiving.

O Blessed Lord Jesus, I remember with all *humility* and *love*, and *gratitude*, how thy Sacred *Body* was broken and thy Precious *Blood* poured out for *sinners*. And I am now come to receive this *Bread*, and this *Wine*, which thou hast appointed as the *Sacramental Representations* of them. O let that *Sacrifice* of thine which thou didst once make, when thou didst *offer* up thy Sacred *Body* upon the *Cross*, be effectual for the *Salvation* of my *Soul* and *Body*. Here is that which my *Soul* longeth and thirsteth after; O let me not be *sent empty away*. Give me *thy self*, and with

thy

thy self, thy Holy Spirit to take poſſeſſion of me; and let me feel that it alwayes dwells in me by thoſe *Heavenly Graces* moving in my Soul, which are the bleſſed *fruits* and *effects* of it. Awaken m *Repentance*, encreaſe my *Faith*, inflame my *Charity*, *Thankfulneſs* and *Devotion*. Make me a *meet* Partaker of thy Holy Supper *here*, and of the Joys of thy Kingdom *hereafter*; through Chriſt Jeſus, *Amen*.

A Prayer after the Sacrament.

I Return unto thee, O moſt gracious and glorious God, all *praiſe* and *thanks* for thine infinite and inconceivable *Mercies* to us the Children of Men; and eſpeciall, I deſire to bleſs and magnify thy Holy Name, for that *wonderful* love of thine, in ſending thy dear Son to *die* for *Sinners*: and for that great Grace which thou haſt now *vouchſafed* thy humble

ble Servant, in giving me a *fresh* assurance of an *Interest* in that *precious* Death, by admitting me to partake of thy holy Sacrament, ordained in *remembrance* of it. O may I never forget *what thou hast done for my Soul!* but carry the thoughts of it along with me to all the actions of my life, that it may be in me a *Spring* of *entire* obedience unto thee *all* the rest of my days. This is indeed my unfeigned desire, that I may never break those *Vows* and *Promises* of a Holy Life which I have made to thee *this day*: But I am afraid of my own *treacherous* Heart, and the Assaults which will be made upon me by my *spiritual Enemies*, least they should *betray* me into the breach of thy Holy Commandments. O therefore let the assistance of thy holy Spirit be *ever* with me, and thy grace *always* prevent and follow me, and then I trust I shall approve my self thy *faithful* Servant in *all* things, and *finish* my course with joy. With my own, I *desire* the *happiness* of all Mankind, that they who are *still* in *darkness*, and in

in the *shadow of Death*, may *see the salvation of God*, and taste how *Gracious* thou art to *Christians*; and that all those who are *called by the Name of Christ*, *may depart from Iniquity, and adorn the Doctrine of Christ their Saviour in all things.* May we all glorifie thy Name in *this* World, and live for ever to praise thee in the World *to come*; through Christ our Lord, *Amen.*

A Prayer to be used by, *or* with, *or* for *a Sick Person.*

[*Note*, that in this *Prayer*, when used for *another*, *I* must be changed to *He*, *She*, or *We*, and *Me*, to *Him* or *Her*, and *My* to *His* or *Her.*]

O Most Righteous and Merciful Lord, the God of *Health* and of *Sickness*, of *Life* and of *Death*, *I* most humbly acknowledge the *justice* of thy present *Visitation* upon *thy Servant*, whose Sins had *long agoe* deserved it from thee. Yet since thou designest not the *ruine*, but

but the *amendment* of those whom thou *scourgest*, *I* beseech thee by thy Grace to sanctify this *Correction* to *me* that this sickness to *my Body* may be a means of health to *my Soul*. Deliver *Me* from all *frowardness* and *impatience* under it, and give *me* an *entire resignation* to thy *Divine will*. If in thy good Providence thou hast appointed that *I* shall live *longer* upon Earth, Lord bless all means that are used for *my* recovery, and give *me* grace to *amend* the rest of *my* Life and with good works to *glorifie* thy holy Name. But if thou hast otherwise *determined*, and this Sickness must be unto *Death*, O fit and prepare *me* for it. Wean *my* Heart from the World and all the *fading* Vanities of it. Give *me unfeigned* Repentance for all the *Errors* of *my* Life past, and seal *my* Pardon in *Heaven*, *before I go hence and be no more seen*. *O lift up thy Countenance upon me*, and in all the *pains* of *my Body*, in all the *Agonies* of *my Spirit*, let thy Comforts refresh *my* Soul And when the time of *my* departure is come, receive

me

me into those *Heavenly* Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy *perpetual* rest and felicity. Grant this O Lord, for the Merits of the same Jesus Christ, thy only Son, and our only Saviour and Redeemer, *Amen.*

A Prayer to be said by one whose Friend is dead.

O Righteous Lord, I acknowledge thy *wisdom* and *goodness* in all thy *Dispensations* towards the Children of Men, and do therefore *submit* my self and all I have, to thy *Disposal*, who knowest *best* what is fit for us. It was of th *Mercy* that I so long enjoyed the comfort of my *Friend*, whom thou hast now taken from me. *The Lord gave, and the Lord hath taken away, Blessed be the Name of the Lord.* From Thee all *good* things do come, and thou canst *repair* this *loss* to me, by adding to the number of my *Friends*,

But

But however thou shalt deal with me in that particular, yet this one thing I most humbly beg, be thou my *God* and my *Friend*, and it is enough. In thee shall be my *trust* as long as I live; and when thou shalt call me hence, receive me into *Heaven*, where I hope my *Friend* is, that we may there joyn with all thy Holy Angels and Saints, to sing thy Praises for ever and ever; Grant this for Jesus Christ his sake, *Amen*.

A Prayer to be said for one who has lost a Friend.

O Father of Mercies, and God of all Comforts, who in a more *especial* manner hast always shewed thy self a *helper* of the *Friendless*, and a *Father* of the *Fatherless*, and a *Husband* to the *Widow*; look down with an Eye of Pity and Compassion upon *thy Servant*, now in great grief and bitterness of heart, for the loss of *his* dear Friend; and give *him* grace to consider that *it was thy doing*

doing, who *dost not afflict willingly, nor grieve the Children of Men.* And let this teach *him* to moderate all *his* Paſſions, and to bear *his* Affliction with an *humble, meek* and *patient Spirit.* Free *him* from all *diſcontented* and *diſtruſtful* Thoughts, and help *him* to *caſt all his care upon Thee, who carest for him*, and canſt do infinitely more for *him*, than the moſt *tender* and *faithful Friend* on Earth. Lift up *his* Thoughts towards that *bleſſed* Place, where thou *his* God and Saviour art; and ſo aſſiſt *him* with thy grace to follow the bleſſed Son in *purity* of living, during *his* Pilgrimage upon Earth, that *he* may hereafter *enter into* his *joy*, and with all thoſe who are departed in thy *fear*, be made Partaker of everlaſting *Glory*; through the ſame Lord Jeſus, *Amen.*

A Grace before Meat.

LOrd pardon all our Sins; give us grace to make a temperate and diſcreet uſe of thy *Creatures* which thou

thou haſt *now* provided for us; that *whether we eat or drink, or whatſoever we do, we may do all to thy Glory*; through Jeſus Chriſt our Lord, *Amen.*

After Meat.

WE praiſe thy Holy Name, O Lord, for all thy Mercies, and eſpecially for *this refreſhment* which thou haſt now given *us*. Enable us thereby to do thee *further* Service. Bleſs thy *Holy Church*, preſerve our *King*, *the Royal Family*, and theſe *Realms*; grant us *Peace* and *Truth* here, and make us Partakers of thy *Glory* hereafter; through Jeſus Chriſt our Lord, *Amen.*

2 AU 58

A Table of the *Contents*.

A.

OF Adoration Page 41
Of Moderateneſs in Apparel 71

B.

Of Baptiſm 24, 50, 61
Of Blaſphemies 38
Not to hurt the Bodies *of our Neighbours* 85

C.

Of Charity 76, 77
Of Diligence in our Callings 62
Of Chaſtity 63
Duty of Children 81
Of Conſideration 59
Arguments for Contentment 51 *to* 58
Duty of Creditors 83
The Creed *Explained* 13

D.

Of Death 32
Duty of Debtors 83
Of Secret Devotion 46
Certain Forms of Devotion, *either in a Family or Cloſet* 93
Ways of Diſhonouring *God* 38
Of Temperance in Drinks 66

F.

Of the Faith *of a Chriſtian* 5

How

The Contents.

How he comes to have that Faith 6
Of Fasting 33
Of the Fear *of God* 29
Things to be Feared 89
Duty of Friends 82

G.

Of Duties towards God 27
Not to hurt our Neighbour as to his Goods 86
Grace *before Meat* 115
Grace *after Meat* 116

H.

Of Honouring *God* 34
Of things to be Hoped *for* 89
Of Humility 61
Duty of Husbands 81

J.

Of Justice *in dealings* 74

L.

Of the Love *of God* 27
Lords-*day* 40, 41

M.

Duty of Magistrates *and* Ministers 78
Duty of Masters 83
Of the Matrimonial *Vow* 81
Of Temperance in Meats 65
Of Divine Meditation 35
The Benefits of It 36
Of Moderateness 65
Of Murder 85

N.

The Contents.

N.

Duties towards our Neighbours 73

O.

Of Oaths 38

P.

Duty of Parents 79
Of Perjury 39
Of things to be Practised *by a Christian* 27
Of Prayer, *and its Parts* 42
Morning and Evening Prayer *for a Family or single Person* 93
Paraphrase on the Lords Prayer 100
Prayer *before Church* 102
——after *Church* 103
——before *Confirmation* 105
——before *the Sacrament* 106
——at *the Sacrament* 108
——after *the Sacrament* 109
——by, with, *or* for *a sick Person* 111
——*When a* Friend *is* dead 113
——*For one who has* lost *a* Friend 114
Of singing of Psalms 45

R.

Of Moderateness in Recreations 70
Of Repentance *and turning to God* 30
The Danger of delaying It 32

Of

The Contents.

Of Reproof 76
Of Resolution 60
Against Revenge 88

S.

Authority of Scriptures 8
Duties towards our Selves 59
Duty of Servants 84
Of Moderateness in Sleep 70
Of the Duty of Subjects 78
Of the Lord's Supper 47
Against hurting the Soul *of our Neighbour* 84

T.

Of Temperance 65, 66
Of Thanksgiving 45
Particularly after Meals 37
Of Trusting *in God* 50
Of speaking Truth 73

W.

Duty of Wives 81
Against hurting our Neighbour as to his Wife 86
Of Worshipping *God.* 41

2 AU 58

FINIS.